

*The Nineteenth Works 1646.*

*the furniture of many houses, for the service of the King and Parli-  
ment, you cannot possibly expect relief, and if you refuse, you must expect  
the utmost severity of it.*

April 28. 1646.

What answer was returned, as yet is not imparted to us, for his  
Excellency drew close to Oxford, and left Colonel Cook, Major  
Generall Maffey, and the Wiltshire forces, to block up this and  
Radcot House.

Vpon the Generals approach to Oxford, at least a hundred Knights  
Gentlemen and Officers of quality deserted the Enemy, and came  
to the Generall, Prince Rupert and Prince Maurice sent to desire  
leave to come forth, but it was denied them. They now repent that  
they went not Over-sea when it was granted them.

Some threaten the Governour for depriving them of the King, and  
to appeale that businesse and encourage the Souldiers, he tels them  
of a great designe in hand, and that it will be a means to send them  
relief. If this be so, and takes impression with them, surely he speaks  
Logick and perswades them of Armies to come out of the clouds.

TUESDAY April 5.

**A** Petition this day presented to the house by many hundred of  
the Inhabitants of the Countie of Hartford concerning Tithes  
in which businesse they had formerly petitioned twice.

Norwithstanding the many false rumours that have been raised  
to foment fears & contention between the two Kingdoms of England  
and Scotland, It is certain the honourable houses of Parliament doe  
endeavour the continuance of that League and freindship according  
to the Articles of agreement and National Covenant, And we can  
further assure you that our Brethren of Scotland doe shew the like  
correspondency with the Parliament of England. So that (as diverse  
other wayes) in this also the hopes and expectations of those that  
would cause differences are like to fall.

The Treaty about the surrender of Newark began yesterday.

Sir Thomas Fairfax is setting his Posts about Oxford, and after that  
intends a summons. About 500 Inhabitants and Souldiers came out  
of the City without Arms or weapons, (as it is thought) on purpose  
to be seized on by our forces, but we perceiving that they were na-  
ked men conceived it better to force them in to help to spend their  
provisions. Collonel Mowbrays Regiment of Horse were on pain  
of death to appear to go forth on a speciall designe this afternoon.

F. I. N.

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HEAUTONAPARNUMENOS: 8.

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Or a Treatise of

# SELF-DENY ALL.

Intended for the Pulpit; but now  
committed to the Presse for the  
PUBLIKE BENEFIT.

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*Inutilis olim  
Ne videar vixisse.*

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1 COR. 2. 6, 7, 8, &c.

Σοφίαν ἢ λαλῶμεν ἐν τοῖς τέλει, σοφίαν ἢ ἐν τῷ αἰῶνι τῷ τῷ.

But we speake wisdom among those that are perfect: but not the  
wisdom of this world, &c.

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May 6<sup>th</sup>

LONDON,

Printed by W. WILSON, for RICHARD  
ROYSTON, at the Angel in Ivy-lane. 1646.

HEATON & ARNOLD

Of a Treatise of

# SELF-DENY ALL.

Intended for the Pulpit; but now  
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PUBLICATION.

London

Printed by W. Wilson, for RICHARD



LONDON,

Printed by W. Wilson, for RICHARD  
ROYSTON, at the Angel in Ivy-lane. 1846.



A  
Treatise of Self-Denyall.

MATTH. 16. 24.

*If any one will come after me, let him deny himselfe.*

**(B**Ut in the first place, let us with all thankfulness  
adore the Divine Bounty for this inestimable  
Jewell of His most Holy VVord, revealed to us; and  
with all humility implore the light and aid of his most  
Blessed Spirit, that we, who can doe nothing without  
Him, may with Him be able to see His Truth, and see-  
ing it, sell all we are worth to purchase it: To this o-  
lone Glory, in our Eternal Good, through Jesus Christ  
our Lord. Amen.)



**H**E Occasion of these words will be the best key  
to our Discourse; And that was this. Our Sa-  
viour now drawing fast upon the Catastrophe  
of His Life, and being in the last Act thereof,  
to expresse the Perfection of Self-denyall, that  
the suddenesse of the Tragedy might not  
drive his Disciples into an unwonted extasie,

Verse 21.

acquaints them often with it before-hand, well  
knowing, that the blow foreseene in time, when it came, would  
make the lesse impression. Yet Peter, it seemes, somewhat mov'd  
above the rest, whether by the instinct of flesh and bloud, or the sug-  
gestion of the Devill, or both, which is most likely, taking him aside,  
began to rebuke Him, saying; Sir! favour your selfe, this harme shall  
not befall you. Most strange audaciousnesse in a Disciple to his Master,

Verse 22.



## OF SELF-DENYALL

whether we looke at his words, or his behaviour! No such thing shall befall you; and yet but just then, He had flatly affirmed the contrary? What else was this, but, with the *Devill* in *Paradise*, to oppose his owne infallibility to his *Masters*, that is (in plaine *English*) to give Him the *Lye*? An intolerable presumption. And yet, thereupon to inferre, He ought to favour, that is, make much of, or seek Himselfe; this was no other, but a downe-right *Devillish Temptation*: A true, but slyer, Copy of that Originall one of the *Serpent*, who tempted our first *Parents*, by self-love, to affect a *Deiry*. But lastly, the better to perswade this, to take Him aside, to put Him beside His course, and there earnestly to advise Him; this was just like the *Devils* toling *Adam* from his *Workes*, to the *fatall Tree* of *Perdition*. All which seriously considered, we cannot but (though with no small admiration) acknowledge *Peter* but even now made a *Claviger* of the *Heavenly Kingdome*, was herein the *Devills Spokes-man*. Such was the daring boldnesse, that by long practise he was growne to: No lesse *Instrument* could serve him to frustrate the *Second Covenant*, then the *Senior Disciple* of our *Saviour's*, who us'd but a despicable *Serpent* to doe as much to the *First*. All that can bee said in *Peters* behalfe is, he meant no harme to our *Saviour* in those words; but good rather: the reason, as I suppose, why he made so bold with Him, as he did. But this, though the common pretence of blinde zeale, is not enough to excuse it; the *Devil*, to be sure, meant harm enough, who in those words of his had no lesse matter in designe, then the irrecoverable *Destruction* of all *Man-kinde*: the reason, as it may seem, why our *Saviour* check'd not him, but *Satan speaking in him*. The best of it was this: Our *Saviour*, the *Second Adam*, being the *Lord Himself* from *Heaven*, did not, like that *First Adam*, form'd out of the earth, give way to this temptation, no not for a moment; but forthwith repelled it; bid *Satan*, be gone. And whereas *Peter* endeavoured, in a sort, to divert Him, He converted Himselfe into His course againe, bids *Peter* not stand like *Satan*, thus before Him, to oppose Him; but, get him behinde Him rather, and become His follower in this, though never so hard, enterprise of *Self-denyall*. Which that *Peter* might resent more kindly, and not conceive himselfe hardly dealt with, as if *evil* had been return'd him for his good, our *Saviour* to undeceive him, vouchsafes a Reason of his Reproofe: Because he savour'd not the things of *God*, meaning this great matter of *Self-denyall*; but onely the things of men, to wit, that traiterous sin of *Self-love*. And not content

Gen. 3. 4.  
Jer. 5. 12.

Gen. 3. 5.

Verse 19.

Verse 23.

1 Cor. 15. 47.

with this, that He might the better set *Satan* packing, and yet keep *Peter* by Him; by way of *Antitibesis*, He layes here the Foundation of what *Peter* went about to destroy, such a Schoole or Sect of men, as should favour the things of God, and not the things of men: that is, a Sect of Christians, or self-deniers.

That this was the sole Designe of these words we are now upon, will evidently appeare from the formost of them, If any one will come after Me, rightly understood; for they being a *Siquia* of Invitation of any man to this Schoole, import no more but this; If any one will become my Disciple, or a Christian. 'Tis true, the Name of Christian was not then taken up; but here was the Foundation layd thereof. For as the *Pythagoreans* were so called from the first Author of their Sect, *Pythagoras*; and the *Epicureans*, from the first Author of theirs, *Epicurus*; so were the Disciples, from their first Author, *Christ*, at length in *Antioch* first called Christians. Disciples then and Followers, in this sense, becoming termes Synonymous, this coming after must not be so literally understood, as if the Disciple were continually to tread in his Masters steps; but that, if he did *jurare in verba*, that is, take upon him to defend his Masters singular Dogmata, or Opinions, though he seldome or never bare him company, 'twas sufficient. Thus a *Metempsychosis*, or Transanimation, being the singular Dogma of *Pythagoras*, it became the Characteristick of the *Pythagoreans*; who, in pursuance of it, abstain'd the eating *Flesh*. Thus an *Acatalepsia*, or Incomprehensibility of all things, being the singular Dogma of *Arcefilas*, it became the Characteristick of the *Academicks*, who, in pursuance of it, call'd all Sciences in question. Thus, the maintaining Pleasure to bee our *Summum Bonum* being the singular Dogma of *Epicurus*, it became the Characteristick of the *Epicureans*, who, in pursuance of it, deny'd Gods Providence in sublunary matters. And thus, this Doctrine of Self-deniall being the singular Dogma of *Christ*, above all others, He would have it here become the Characteristick of all Christians, who, in pursuance of it, should become *Crucigeri*, or *Crucians*, as anciently they were called, that is, *Crosse-bearers*, yea takers of it up.

This difference, though, wee may observe betwixt theirs and this Dogma of our Saviours: theirs had no necessary influence on whatsoever else they taught, but so has this Dogma of Self-

denyall, being the very Foundation of Christianity, yea the Grand  
 Designe of all Theologie. The Law of Nature, that which was A-  
 dam's Rule in Innocency, did not designe this, but suppose it. There  
 was no such thing then in the world, as our Selfe, contradiſtinct  
 from God. So that had Adam persevered in his Integrity, our Theo-  
 logie had been Generickall altogether, that is, by the Progressive me-  
 thod of *Workes* of the Law, not the Regressive method of Faith and  
 Mortification, we should have attain'd, after a perpetuall tenour  
 of liquid Happinesse here, the eternall Fruition of it hereafter.  
 But now, by the Intrusion of our Self into the world upon A-  
 dam's Fall, our Theologie is turn'd Analytickall altogether; St. John  
 1 John 3. 8. plainly telling us, our Saviour appeared, *ἵνα ἡμεῖς τὸ ἔργον τοῦ διαβόλου*,  
 that he might analyse, or dissolve the works of the devill. What those  
 Works were is evident, their sole Foundation being that worke of  
 Gen. 3. 5. his on Adam, whom he tempted to seeke himself, yea so far to seek  
 himself, as to become Emulus to God Himselfe, the Naturall and last  
 aime of Self-love, if it never receive check. This was the Devills  
 first Handſale, his Masterpiece, that Grand Fundamentall Designe, on  
 which he ha's built his Kingdome ever since. That therefore our  
 Saviour might dissolve all his workes as compendiously as might be,  
 He, by this Doctrine, strikes at the Foundation, knowing, if that  
 were undermin'd, the whole Building would soon totter. By this  
 Manh. 3. 10. He layes the Axe to the Root of the Tree, knowing, if that were up,  
 the Branches would soon come to the ground.

But, that He might doe this the better, and to provide lest His  
 Postulata should not be granted, necessary it was, Mankind should  
 be thoroughly convinc't of these Particulars. That there was such  
 a thing as our Selfe crept into the world: That it was utter enmity  
 with God: Lastly, that it was beyond our Hability to remove it.  
 A Glasse, that might reflect these Particulars to our view, was  
 wanting: and a more commodious one could not possibly be  
 found, then that old, almost obliterated, Law of Nature, retriev'd.  
 Hereupon the Divine Majesty (Himselfe) committed that Law  
 to writing: which, though it were, to prevent the like obliteration  
 for the future, done in Tables of stone yet, could not have ef-  
 fected it, had not Moses beside recorded it in his Pentateuch; a farre  
 more lasting Monument; for, when Heaven and Earth shall passe a-  
 way, that Record shall not, but continue to a title, as our Saviour  
 tells us. Now by this Glasse was soon discovered, what a Masse  
 of



of *Self-love* we were buried in: How irreconcilable enmity God conceiv'd thereof: Lastly, our owne utter *Imbecillity*, to subdute it. This was plaine: No longer then might we flatter our selves with a conceite of our *still continuing Innocency*. Nor could wee still pretend in our excuse any *Ignorance* of our misery, either from our *Guilt*, or our *Imbecillity*. But, of necessity we were forc't to pray in aide of some *Saviour* beside, yea above, our selves, to deliver us out of it. Rom. 7. 9.

The World now being by this meanes made ripe for this purpose, (for so *John B.* had made sufficient discovery) the Fulnesse of time then came, wherein our *Saviour* was to appeare, to take this *Worke* in hand Himselfe, and so put the last Complement to our *Theologie*. This He did at large in His *Sermon on the Mount*, but briefly in this Text, the *Epitome* of that; And, because the *Method* of teaching is, both more short, and more efficacious by *Example* then by *Precept*, He ha's left us in His *Life*, but especially in His *Death*, The *Consummatum est* of all, as perfect a *Patterne* of this *Precept*, as *Mortality* can reach to. By which *Death* making a full *Satisfaction* for us, in a most admirable *compendium*, He ha's likewise obtain'd of His *Father*, for those that live by His *Faith*: First, a *Pardon* for *Adam's selfe-love* imputed to us: Secondly, sufficient *Grace* to enable us (sincerely) to deny it in our selves: And lastly, a *Pardon* for all our owne *Defaults* therein, and *Frailties*, repented of. Upon all which necessarily followes, our *Adoption* first into God's *Favour* by Him: And then our *Re-admission* into that *Patrimony* we forfeited in *Adam*.

*Self-denyall* being thus, as we see, the *Catholique Designe* both of *Law* \* and *Gospel*; it must needs have some *Influence*, more or lesse on every *Virtue* we can practise. 'Tis no marvaile then, our *Saviour* makes it here the onely *Fundamentall*, or, if ye will, *Ansuior*, the *Probatum est* of a *Christian*, since, as the *Wise-man* said of keeping the *Law*, we may well say of this *Doctrine*, It is totum hominis, *Amans whole Duty*, to fulfill it. Wherefore else is it, that all things, now under the *Gospel*, goe so by *Contraries*? To *Exalt*, we must *abasse* our selves: To be the *First*, we must become *last* of all: To be *strong*, we must become *weak*: To be *wise*, we must become *Foolish*: To subdute our *enemies*, we must *love* them: To *save* our *Lives*, we must *lose* them, with many such like. Wherefore,

\* See below in the first Point in the Margent.

Eccles. 12. 13. Quod caput est rerum quas lex prescripsit Jesu? crucem subire, semet se abdicere. H. Grot. in Instit. puer.

fore, I say is it, but because we are now to worke out our salvation by Self-deniall; that is, by such a way as pulls downe our high thoughts, that thwarts our pensive Principles, that so God onely may be exalted, and as at first he was so, may at last become All in all? Wherefore was it, that all the Precepts of the Decalogue were penn'd in a Negative forme, none in the Affirmative, but the two Middle ones, the more strictly to oblige us to them, but because they were calculated for our Layst estate? For hereby God taught us, that our Obedience to it now was to proceed (not as formerly:) first *via remotionis*, then *via positionis*: First by way of the Removall of Self-love, before it could proceed to the production of works of Love: first by flying that which is evil, before we can come to doe that which is good. Whereupon we may well conjecture that, had Adam persevered Innocent, and the Morall Law then been written, as it was since, all its Precepts had beene penn'd in the Affirmative. Does not Esay tell us, Chap. 27. Ver. 9. *This is all the fruit, to take away our sinne?* If then no sinne, but proceeds out of Self-love, as is most certaine, and so no Vertue to supplant it, but proceeds from self-deniall, then is this Vertue of Self-deniall, the onely fruit of our Religion. And so much appears in the words next following in that place: for how does he meane our sinnes should be taken away, but when even the Holiest stones of the Altar should become as Chalk-stones pulverized or beaten asunder; that is, by this Vertue of Self-deniall analyz'd, or reduc't to Atomes? Our Saviour too, much to the same purpose, tells us, *This is all the fruit of the Law and the Prophets, what? Self-deniall?* no, but one branch of it, Equanimity, to doe as we would be done to. If that Vertue then were the Summe of the whole Old Test. what may wee thinke of this Procept of Self-deniall, that goes farre beyond it, but that it is the Summe also of the New? And sure our Fore-fathers were all of the same Opinion, as appears by the Primitive, Constant, Necessary Forme of Baptisme; wherein we stipulate with God, to Deny the World, the Flesh, and the Devill; and that wee may doe so, manfully to fight under the Crosse, which is, Christs Banner, wherein to continue Christs faithfull Souldiers, and Servants to our lives end. So that as long as we live in the Church Militant, and that is even untill we arrive unto the Church Triumphant, so long must we be Souldiers exercis'd in this spirituall Militia of self-deniall, and the

Crosse. If then this be to be Baptiz'd into, & conformed unto, the death of Christ; if it be to arrive unto the Resurrection of the Dead, as it, no question, is \*, then this is the Prize of the High calling of God in Christ Jesus; that Marke which St. Paul did, and every true Christian ought, to propound unto himselfe in all his Actions.

Rom. 6. 3.  
Phil. 3. 10, 11,  
12, 14.  
\* Compare that place with Romans 6. 3, 4, 5, 6 verses, and it will appeare plainly; Besides the word there is *ἐκ νεκρῶν* seems to relate to the Ancient manner of Baptizing in hot climats where in the party baptized rose againe out of the water, as if from the Dead.  
Rom. 15. 3.

But let us not thus rest in Generalls, but descend to more Particulars. We hold that the Summe of the whole both Law and Gospel is comprehended in those three Theologicall Vertues, Faith, Hope, and Charity. Now let us see what dependance each of these have on Self-denyall. First, for Faith, the most Evangelicall Vertue of them, 'tis plaine, it is imply'd in this Negative Precept of Self-denyall, by the same reason that our Expositours say, the Affirmative Precepts are imply'd in the Negatives of the Decalogue. 'Tis true; to Deny our selves is formally an Affirmative action, but materially 'tis a Negative, it being no more but this, not to assent unto our selves. Hee then that, by Antithesis, would raise an Affirmative thereunto, must acknowledge it to be no other but this, to Assent and Adhere unto God. Now what else is this but Faith, which is no other but an Affiance plac't in God, whether it be by a simple Assent of the Minde onely, which is Faith strictly taken; or by an Adherence also of the Will and Affections, which is Faith truly Justifying and Evangelicall? This was that Faith of Abraham, when, not considering his owne and Sarah's ineptitude to be Parents, he had an immoveable respect unto the Infallibility of God's Promise: And that Faith I'm sure, was Justifying. This was that Faith, by reason of which St. Paul said, Hee liv'd not, but Christ liv'd in him, and the life that he liv'd was by the Faith of the Son of God. So that, to preach this Doctrine of Self-denyall is, not to preach up the Law and Workes again, but, cleane contrary, to preach the Gospel *εὐαγγέλιον*, purely, and the Righteousnesse of Faith. For, besides that our Saviour urg'd this Doctrine, never any more, and yet sure was no Minister of the Law, as 'tis opposed to the Gospel: The Jewes, by the Law of Workes, sought to establish their owne Righteousnesse, by their owne Strength, to their owne Glory, all which are utterly inconsistent with Self-denyall: Whereas we Christians, by the Law of Faith, establish, not our own, but God's Righteousnesse; not by our own, but by God's Strength; not to our owne, but to God's Glory. It must needs bee so where

Genes. 15. 6.

Rom. 4. 18.

Galat. 2. 20.



Self-denyall takes place: it cannot be so, where it does not. We need no more prooffe for the matter then that alone Text of St. Paul, Phil. 3. 10. where the Apostle, having first Denied his owne Righteousnesse, to wit, that of the Law, plainly describes the Righteousnesse of God by Christ upon Faith, to bee a Righteousnesse *τὸ ὁμολογεῖν*, of Knowing Christ, and the Power of His Resurrection, and the Fellowship of His sufferings, and to be conform'd to Him in His Death. Now if this Conformity be the Fellowship of His sufferings, and that Fellowship be the Power of His Resurrection, and that Power be the Experimentall Knowledge of Christ, to wit, Crucified within us, (all which is cleare) what else is that Conformity, and consequently the Righteousnesse of Faith, but the Denyall of our selves, being a Conformity to that act of Christ wherein Hee Deny'd Himselfe most perfectly? Thus much for Faith.

But now for Hope, the Second of the Three Theologicall Vertues, there is more doubt of that indeed, whether that may be reconciled with this Doctrine of Self-denyall; since that, having our owne Good for its Object, seemes to be a Self-seeking act proceeding onely out of Self-love. But yet upon more serious examination of the matter, we shall see, it will not prove so. For though Hope (such onely I meane as is truly Christian) have Good alone for its Object, and be a Self-seeking act (in effect) yet, is not built on Self-love, but wholly on Self-denyall.

To cleare this seeming Paradox the better, we must lay down Three Grounds, all of them, as we conceive undenyable. First, that God alone is good, as our Saviour plainly tells us, and so the  
 Marth. 19. 17. onely Object of our Hope. Secondly, that all love of our selves is not vitious: for certainly Hee that bids us love our Neighbour as  
 Ibid. vers. 19. our selves, bids us love our selves in some sort, otherwise that could not be the Rule of our love to our Neighbours, since wee cannot make a Rule of Nothing. Lastly, that that love of our selves, which is terminated in our selves, is onely vitious, as supposing our selves, and not God alone, to bee Good; but that which arises from, and may bee resolved into, God, that onely is lawfull.

Now hence we argue thus; That Hope which aims onely at the Fruition of God, and yet at our owne good, but onely in and from Him, must needs be both a Self-seeking act, and yet an act of  
 Self-

Self-denyall, (for it seeks our good, though not as it is ours.) But such is true Christian Hope, as appears from those Three Grounds, I laid; Ergo. But, that this may be the more rightly understood, we must observe; such Hope is a Self-denying act properly, and directly, but a Self-seeking act onely improperly and at second hand; for it supposes our good to be *finis rei*, not *agentis*; not our Designe, but our Felicity. Did it in every sense Deny our selves, that is, no way conduce to our Good, it could not be so much as Hope: On the other side, Did it wholly seek our selves, and not deny our selves, it could not but be vitious, as appears from the last ground; But thus coupling both these together, it deservedly becomes the Second of those Three Grand Theologicall Vertues, I spake of.

By reason of this, sure, it was, that God promised Abraham; the Faithfull: He would be his exceeding great Reward. That David sayes of God, Thou art my very Hope, ô Lord God; Thou art my Trust even from my youth. And in another place, Whom have I in Heaven but thee? and there is none upon earth that I desire besides thee\*. And that we may not think the Gospel behinde hand with the Law in this matter, because it promises to us the Life Eternall, our Saviour, speaking to & of His Father, plainly tells us, <sup>a</sup> This is Life Eternall, to know Thee, the onely true God, and whom Thou hast sent, Jesus Christ. Now the Apostle tells us, who they are alone that know God <sup>b</sup>, 1 Corin. 8. 3. If any one, sayes hee, Love God, He, that is, God, is knowne of him. And so does St. John 1 Epist. 2. 3. In this, sayes he, we know, we know Him, if we keep his Commandements.

If any one doubt, how this Hope can commend any Meanes to us in this life, proportionable to that end, the Fruition of God Almighty, let him consider those latter words of our Saviour's, That Eternall Life was, not onely to know God, but also, in order to that, <sup>c</sup> to know Him whom He had sent, Jesus Christ. So then, the way to enjoy God is to enjoy Christ, the bright splendour of His Glorie, and Character of His Person; as the way for us to partake of the Sunne, is, to partake of his Rayes and Brightnesse. But then what is it for us to know, Christ now, so that we may enjoy Him? Is it to know Christ onely in His Person? No, but also in His Example. For His Person is in Heaven, and so must be till the Last day; but His Example He hath left behinde Him for us. Many enjoy His Corporeall Presence upon Earth, that are now in Eternall

Gen. 15. 1.  
Psal. 71. 5.  
\* See a Harmony of Texts for this, Psal. 2. 12. & 34. 10. & 125. 1. Prov. 16. 20. Esay 30. 18. Jer. 17. 7. &c.  
<sup>a</sup> Joh. 17. 3.  
<sup>b</sup> So Jer. 22. 15. And such is God's Knowledge of us, Gen. 22. 12.  
Matth. 7. 23.  
Gen. 3. 9.  
1 Joh. 5. 3.

<sup>c</sup> Joh. 14. 5. 6.  
Heb. 1. 3.

2 Pet. 2. 21.

<sup>a</sup> Phil. 1. 21.  
<sup>b</sup> Gal. 2. 20.  
<sup>c</sup> 2 Cor. 4. 10.

chains with the Devills; therefore the *Apostle* plainly tells us, If he did know *Christ* after the *Flesh*, henceforward he knew Him so no more, 2 Cor. 5. 16. For, sayes hee, every one that is in *Christ* is a New Creature. Hence it was, that he sayes in another place, <sup>a</sup> To me to live is *Christ*. How so? why, because <sup>b</sup> he liv'd not, but *Christ* liv'd in him; that is, he exprest in his life <sup>c</sup> the Life and Dying, or the Vertues of the Life and Death, of the Lord *Jesus*. These Vertues then let us embrace and enjoy here, in order to the Fruition of God; And, that we may truly doe so, let it not be for their *Utile*, if it be Possible, whatsoever we fancie it to be, but their *Honestum* onely: As for their *Utile* feare it not, it will follow.

Consonant to this, the *Wise-man* affirms, that not onely a Back-slider in heart shall be fill'd with his owne wayes, but also that a Good man shall be satisfied from himselfe, Prov. 14. 14. Consonant to this, our *Saviour* pronounces all his *Beatitudes*, yea in the Present tense, on those, who, but for that of God and Godlinesse that is in them, are the pittifullest men in the World. Consonant to this too the *Apostle* affirms, out of the Propbet; That neither eye hath seen, nor eare hath heard, neither hath it entred into the heart of man to conceive, what God ha's prepar'd (and that in this life) for them that love him, 1 Cor. 2. 9. This now is that Hope that maketh not ashamed (of any Crosses) because of the love of God shed abroad in our hearts. This is that Hope whereby wee must be sav'd: And, if ye will receive it; This is that *Spirituall*, that better Hope of the Gospel, by the bringing in of which it leads us to Perfection; whereas the *Carnall* Hope of the Law could perfect nothing.

Rom. 5. 5.  
 Rom. 8. 24.  
 Heb. 7. 19.

Thus at length I have made appeare, how true *Christian* Hope is so farre from being evacuated, 'tis onely solidly establisht, by this Doctrine of Self-denyall. As for all sensuall Hope, let it goe and perish for, what it is, a meere Cheat, and Lye, no berter, for the Good it aimes at is just like *Adam's* forbidden fruit, and indeed was represented by it, which in appearance promised the knowledge of Good, but in effect perform'd nothing but the Experience of Evill. But as for those that embrace the Commandements of God, onely out of Hope of the Promised Reward, as the Scripture, condescending to our Infirmitie, does encourage them so, I dare not by any meanes presume to censure them. We condemne not *Attrition*, though wee commend *Contrition* above it; neither doe we condemne them that embrace *Vertue* for its Reward, though



though deservedly we commend them more highly, that embrace it for it selfe. With the Prophet, we must not despise the day of small things; and, with our Saviour, not breake the bruised reede, nor quench the smoking flaxe. But yet these are to be admonisht, that such Hope is rather Legall then Evangelicall, therefore that they are not to rest still in their Minority, but to grow on towards Perfection; it being a shame to a Christian not to aspire to that, which even the Heathen by their speculative Learning could descry, when one of them sayes, *Oderunt peccare Boni virtutis amore*. I have been the larger in this Point, lest this Precept of Self-deneyall should seeme to want that maine Engine of Obedience Hope of a Reward. Indeed, this seemes to be the Reason why our Saviour no sooner had delivered this Precept, with its Attendants, but straight in the next Verse He prevents this maine Objection against it, saying, *He that will save his life shall lose it; but he that will lose his life for my sake, shall save it.*

Zach. 4. 10.  
Math. 12. 20.

Verse 25.

I come now to make amends in speaking more briefly of the Third Theologicall Vertue, and that is, Love or Charity. That this Vertue is totally built on Selfe-deneyall, if not the very same with it, appeares plainly from the Naturall effect of Love in Generall, which is to resigne up its proper Interest, and place it in another: Hence we say, *Animus est ubi amat, non ubi animat*; The minde is where it loves, not where it lives. Hence Love is called *vinculum unionis*, and to that the Apostle alludes, when he calls it the Bond of Perfectnesse. God so loved the world, sayes our Saviour, that Hee gave His onely begotten Son for us. He, as it were, gave up His Interest in His Son, to procure an Union with us. In another place, He sayes, *Greater love then this ha's no man, then to lay down his life for his friends.* May we not say, *Greater Selfe-deneyall then this no man can shew?* surely, we may; for it appeares by that verse following our Text, that to lose ones life is one of the greatest acts of Selfe-deneyall. This then is the great commendation of Selfe-deneyall, that it is, not Faith alone, nor Hope alone, but the love of God, the Bond of them; That Love, of which St. Paul gives so vast commendations, amongst which one is, that it seekes not its own; That Love by means whereof Faith producing its works becomes *totum Christiani*, the Totall of a Christians Dutie. By this meanes it is, that Love climbs up even into Heaven it selfe; whereas Faith, that, shall cease, when once we come to Vision; Hope, that,

See the sixth point below towards the end.

Colos. 3. 4.  
John 3. 16.

John 15. 13.

1 Corin. 13. 5.  
Galat. 5. 6.

Cant. 8. 6.

that, shall be explete, when once we come to *Fruition*: But *Self-denying Love is strong as Death*, that therefore shall be perfected, not abolished, when once we come to *Union*; Then when our corrupt selves shall bee swallow'd up of *Perfection*, and God shall be *All in all*.

I hope, by this time it appeares fully of what *Generall importance this Vertue* is to the whole *Body of Theologie*, all those *Three Theologicall Vertues* being so immediately founded on it. Other *Arguments* might be us'd to this purpose: I shall onely produce one more, as *irrefragable*, as 'tis brieft, out of the *Apostle's* words, *1 Cor. 2. 2.* *I determined, sayes he, to know nothing but Jesus Christ, and Him crucified in you*; now when is *Christ crucified in us*, but when we are crucified to the *World, the Flesh, and the Devil*, in conformity unto Him? Thus does *St. Peter* expound it plainly, *1 Pet. 4. 1.* *Christ therefore suffering for us in the flesh, be ye also arm'd with the same minde*: for he that suffers in the flesh ha's ceast from sinne. By this now it appeares, that *Self-deniall* is not onely the *Unum*, but also the *Unicum necessarium* of a *Christian*; which had the *Corinthians* but learnt, the *Apostle* would have requir'd no more of them.

Here perhaps you will aske me. But does not our Saviour, even in this *Text* we entreat of, require more then so of us, to wit, that *We should take up our Crosse*, and that *we should follow his Example*? Does he not usher in these with the very same *Siquis*, Hee does that *Precept of Self-deniall*? 'tis plaine, he does. Why, then we may well conclude, that this *Precept of Self-deniall* ha's no prebeminence above the others. No; the very posture of it in the first place, proves the contrary, and gives it the prebeminence above them. For hereby, we being absolutely in the first place obliged to that, whatsoever obligation the other fasten on us, either it must be *Nothing and Void*, if it contradict the first; or, if it doe not, but make for it, it must be subservient to it. Now who sees not that the two following *Precepts* are so farre from contradicting the first, that they make exceedingly for it? For first; if *Self-deniall* bee a *Vertue* of such *Generall importance*, as we have prov'd, it cannot be, though a *reflex act* in it selfe yet, a meere *immanent act*, in its consequences, it must be perfected without, though it be begun within our selves; it must be express and held forth to others; partly, to shew the sincerity thereof to others: partly, that the *Glory thereof* may

Mat. 5. 15.

may be rendred to God our Father, which is in Heaven. Now what fitter expedient could possibly bee found to doe this, then the Crosse, whereby the world is crucified to our selves, and our selves unto the World: whereby the Flesh, the Old Man, is crucified within us? For, as our Saviour by His Crosse was lifted up, like the Brazen Serpent in the Wildernesse, so our Selfe-denyall is, as it were, lifted up by that Crosse we are to take up, and made conspicuous.

Nor is this Crosse an Evidence onely of our Self-denyall, but also a Meane to helpe us thereunto. Certainly, every Crosse must be contrary to our selves, otherwise 'tis not a Crosse; and as certain it is, our Self-denyall must be perform'd by the helpe of Contraries; No fitter Meane then can be imagin'd, to helpe it forward, then the Crosse. For; if, as Hippocrates and all Physitians tell us, all Cures must be perform'd by Contraries, we may very aptly compare Self-love to the Disease or Humour, that is to be purged out of us: the Crosse to that Physick which must helpe to doe it; and Selfe-denyall to that expulsive Faculty, wherewith the Grace of God endues us.

As for those other words, and follow Me, they also have a plaine reference to this Precept of Self-denyall; as being not onely our Saviours Grant, wherein He gives full power, licence and authority to all that shall come to Him, with those two precedent Qualifications, to become His Followers and Disciples, that is, Christians: but also a Third Precept, enjoyning us, with Constancy and Perseverance, to imitate the Perfectest Pattern of Self-denyall in our Saviours owne example, who, as the Apostle tells us, did Rom 15. 3. not please, that is, Deny'd himselfe. Whereas therefore, wee compar'd the Crosse to that Physicke, that must cure us of Self-love, we may compare this Precept to that Rule of Dyet, which must prevent our Relapsing. So then, notwithstanding what can be alledg'd out of the words, Self-denyall must still have the preeminence.

But yet this is not enough: for here some perhaps will flie to Argument, and wonder how all our Religion should be built on Self-denyall. What? All of it Anasceuaasticall, no Catasceuaasticall part thereof? All tending to Mortification, no part to Vivification? All to doffe the Old Man, none doe on the New? I looke this should be cast in my way, by those qui ad pauca respiciunt. But



But 'tis nothing; These Distinctions are but of divers Notions, not of divers Things: Our Deeds of Mortification are at once Deeds of Vivification: Our putting off the Old Man cannot bee without putting on the New: Our Aversion from the Creature, if regular and uniforme, is our Conversion unto God. It must needs be so, if God and the Creature be (as to us) *ἐναντία ἀναον*, Contraries without any Meane imaginable betwixt them: for then he that forsakes the Creature must needs betake himselfe to God: even as he that forsakes the Earth must needs goe towards Heaven. As for this present World, it is no other but our Exile, because our Enemies are Masters of it: Our Life is our Pilgrimage, our Journey: Heaven, that is our Countrey; and our Religion is our Motion from the one to the other. Now this Motion you may terme as you please, according to its severall Intentions, either a Flight from our Selves, or a Journey unto God; either Self-denyall, or Charity; either Hatred of the Creature, or Love of God; it matters not much which of them: The Motion is still the same, whatsoever Name you give it. But, if you joyne both these together, as our Saviour does in the next verse, and stile this Motion Self-denyall for the Love of God, which is no other, but our Self-denyall here, in Precept, then all Objection is remov'd, and you have a compleat Epitome of Religion.

To illustrate this somewhat further. We must consider; Our Vertues (now under the Covenant of Faith, not of Workes) are not to be lookt upon as Actions of men in perfect Health so, as they were in Paradise: but onely as on the way of Recovery, that is, mixt with much feebleness and imperfection. As long as wee live here, the Flesh does lust against the Spirit, and the Spirit against the Flesh: by reason of which contrariety wee doe not the things we would, as the Apostle tells us, Gal. 5. 17. Therefore, as Plato conceiv'd of Knowledge, it was all but Memory, so, must we of our present Righteousnesse and Holinesse, that 'tis all but Recovery.

But then will not this make much for the disparagement of the Gospel, though for the advancement of Self-denyall, that our best Estate under it is but Recovery, whereas y of Adam in Innocency was of perfect Health? No, it will not: For though our Vertues now consider'd in Arithmetical Proportion be inferiour to Adam's, yet consider'd in their Geometrical Proportion, with reference to the  
Naturall

Naturall auknesse and weaknesse of the Workman, and so the Difficulty of the Worke, thus, they are Superiour, and aske a greater measure of Grace to performe them. Briefely; compare our Workes with his, and they are Inferiour: compare our Working with his, and it is Superiour. We perceive the Sunnes heat farre more intense in the Summer, then in the Spring, and yet in the Spring-time it is in its Ascent and acts more strongly. What's the reason of it? One maine one seemes to be, the Winter's remaining Cold, which is his taske to Master: so Adam's Vertues in Innocency would have appear'd more perfect and glorious, then ours doe now or can doe; and yet wee have a greater measure of Grace by Christ's Redemption, then Adam had by Creation. What's the reason of it? Surely no other reason can be given but this; We have Self-love and Sin to master in us; Adam had not: Our Grace therefore acts more vigorously, though it be not so successfully, and so ours ha's more of Vertue, Adam's more of Felicity in it. Therapeutickall Physick is both more Difficult and more precious, then Prophylacticall; 'Tis farre more hard to recover our Health, then to preserve it; Harder to recover the top of a Hill, as we are descending, then being at the top to keep our Station; so a farre greater measure of Grace is requir'd to recover our lost estate, then was at first to have retain'd it. No Vertue shines so gloriously, as that which grapples with most Difficulty: No Victory is so Triumphant, as his whose Enemy was most Puissant; If then the Ministrations of the Law had been glorious in Adam persevering, it was Nothing to the glory of the Gospel, which excells it in our Recovering. For, though the Law and Gospel, both, drive at one and the same marke, yet, does the Gospel by its Method attain that, which the Law could not retaine at first, nor re-attaine afterwards by its Method, to wit, our Union with God. Accordingly therefore the Promises of the Gospel are more Glorious: The Gospel promises a heavenly Paradise, the Law but an Earthly one; The Gospel promises it Eternally, the Law but Temporally. These are those better things, without which the Law could not be perfected, nor lead us to Perfection. And such indeed it became the Son of God to bestow, who, it's believ'd, never restor'd any to their former health and Limbes, but with far greater strength and Vivacity. We Conclude then, notwithstanding what ha's been alledg'd, Self-denya'll is the *evangelium*, the Breviate of Christian Religion.

Heb. 11.40.

## OF SELF-DENYALL.

What Praise then in former time was given to Law-givers for the *Abridgement* of their *Laws*, the same is most justly due to our Saviour for His *Abridgement* of *Christianity* in this one Precept of *Self-denyall*. For, if we esteeme the summe of the *Morall Law*, in those *Ten Words* of the *Decalogue*, a most excellent *Compendium*, this must needs be more admirable, that ha's contracted the whole both *Law* and *Gospel* into these few words, *Deny thy selfe*. We know, the *Benefit* of that was, that the *Law* might be written on the *Phylacteries* of their *Hands*, and the *Frontlets* between their *Eyes*, that so, whatsoever they did, whether *eate*, *sit*, *walke*, or *meditate*, the *Law* might still be in their sight, to keep them from all evill. And may not then greater *Benefit* be made of this short Precept, which even by the finger of God is in some measure written in every ones, not *Head* alone and *Hands*, but *Heart* also, that he may doe it? Surely, if the *Heathen* thought their *γυνῆς στήθος*, worthy to be written in *Gold* on the *Doores* of their *Temples*, with much better reason may we engrave this Precept *ἡσυχία καὶ ἀντιλήψις*, in *Golden Letters* on the *Porches* of our *Churches*. Or if we like the *Jewish Rites* better, as is reason; wee may make this Precept *לֹא יִשְׁתַּחֲוֶה*, the *Phylactery* of our *Hearts*; That whatsoever sinne the *World*, the *Flesh*, or the *Devill* tempt us unto, whether it be the lust of the *Flesh*, or the lust of the *Eyes*, or the *Pride of Life*; whatsoever *Temptation* God proves us with, to part with our *Goods*, *Friends*, *Gifts* of *Body* or *Minde*, yea our very *Body* and *Life* it selfe, we may resist and overcome them all by this alone *Delphick Sword* of *Self-denyall*.

For, if we shall doe so, marke the *Benefit* will accrue to us thereby: This alone Precept, constantly attended to, will carry on the *Generall Worke* of our *Regeneration* in so *Naturall* and *Uniforme* a *Method*, as no other Precept whatsoever can doe. The *Workes* of *Art* and *Nature* differ mainly in this *Point*; that *Nature* working from an *Internall Principle*, carryes on its work uniformly, in all parts at once, in our *Nourishment* and *Augmentation*: whereas *Art*, working from an *Externall Principle*, as we see in the *Statuaries* trade, is faine to frame one part after another, untill at length the whole is finished: Just so it is in the *Forming* of the *New Creature* in us; if our *spirituall* growth therein be *Uniforme*, in all its *Members* alike, tis a signe it proceeds



ceeds from this Internall Principle of the Divine Nature in us, whereby Denying and Forsaking our selves, we firmly depend on God: But if our Growth therein be Partiall, that is, if one Member of the New Creature in us runnes out into a Monstrous exuberance, while many others fare the worse for it, consume, wither, and pine away to Nothing, 'tis a signe this Birth is, not the New Creature, but some New Monster rais'd up in us, not by the Insuperable seed of the Word, such as this Precept of Self-deniall is, which is the first Principle our Saviour sower us with, but by I know not what Extrinsicke Principle of that Art, whereby the Devill in an Angel of Light, seeks to frame his Image in us. If this may not be credited, the Event will prove it so: For observe it, if those who have taken up their Religion, mov'd by some extrinsicke Principle of Honour, Profit, or Pleasure, when that Principle is remov'd, doe not suddenly make a Halt, and then turning faces about returne into their old Posture; herein plainly proving that *Maxime in Philosophy true, Nullum violentum est permanens*. But 'tis not so with those that act out of this Internal Principle we speak of: for they taking their Religion from no Externall Accidents whatsoever, but meerey induc't by the Inward, Native worth of it; marke it, if they will not suffer for it, and that, not out of spite & stomach, but out of a true grounded Patience, rather then they will forgoe it.

Nor does this Vertue of Self-deniall contribute onely to the Duration of our Piety, but also to the very Essence and Power of it. Other Vertues may superinduce *μωρησις*, an empty, impotent Vizard of Godlinesse in our actions, but *μωρησις*, a true, substantiall, powerfull Forme they cannot. The reason of it is; Other Vertues not founded upon this, are not indeed, what they seeme, true, substantiall solid Vertues, but onely their Apperances, so that 'tis no marvaile, if they doe not contribute to their actions what they never had in their Habits: But this Vertue of Self-deniall is the Substantiall Ingredient of all others, which as it enstamps them with true Worth and Value, so infuses Life and Power into them; it being, even in the Heathen mans account, the most Heroicall atchievement of Fortitude, to Overcome ones selfe. By this it is we truly shew the Gospel to be the Power of God, that is, such a Power as appears, not in Sight, but by Faith; as consists, not in our Arme of Flesh but, in our

*Fortior est qui  
se quam qui  
fortissima vin-  
cit Mœnia.*

Horace.

Rom. I. 16.

## OF SELF-DENYALL.

owne weaknesse; as makes, not for our owne, but for God's glory. Which Power, though to those that walke *not* *in* *the* *light*, it seems to be Impotency, Folly, yea Madnesse it selfe, yet is indeed to the Spirituall-fighted man the Power of God; that is, by an Hebraisme, the most Excellent, mighty Power we can imagine.

Upon the whole matter then; we may well affirme in that Parable of our Saviours, He that enters upon the Christian profession this way, (as our Saviour here calls upon every one to doe;) he, enters in by the Doore, and to him the Porter opens, he may goe in at liberty, and finde pasture; but hee that enters upon it else-where, as by being at many Sermons, long Prayer, or an ill-grounded Zeale, he, clammers up else-where, he enters not by the Doore; and that with as manifest danger of his Ruine, as little hope of Proficiency. And accordingly, the Self-denying man, entering the onely right way on his Religion, is so firme to it, that rather then forgoe it, he will forgoe his life first: but he that takes up this or that Vertue on some squint-ey'd by-respects, being but a Mercenary, no sooner sees the Wolf come, but instantly he flies for't.

Or, we may compare one that is exercis'd in this Vertue, to him that built his House upon the Rocke, which stood out all stormes and tempests that beat upon it: But those that are Strangers to it, to him that built his House upon the Sands, which upon the first Tempest that beat upon it fell, & that with a mighty Ruine. In a word; this Doctrine being that stumbling stone laid in Sion, must be that Foundation spoken of by the Apostle, other then which no man can lay. If any one having truely laid it, build thereon Wood, Hay, and Stubble, his Worke indeed shall be burnt, and he thereby be damni'd: but himselfe yet shall escape, howbeit so as through the fire. But, if any one say, he has laid this Foundation, when indeed he never did, he is a lyar, he and his Works both shall be consum'd by unquenchable fire; for he knew his Master's will, but did it not.

Thus have we seen the Universall Influence and Importance of this Precept, which lest we should thinke to be therefore of lesse force and efficacy, we must furthermore observe, it comes as full home to every mans Severall, as what Precept soever is most Particular. And this is the admirable commendation of it, that its Generality hinders not its efficacy, for usually 'tis otherwise. The

Sun

Rom. 9. 32, 33.

1 Cor. 3. 11.

Sun-beams diffus'd at large rather cherish then offend, they burne not, till contracted into a narrow cone. Thunder remov'd at a far distance from us scarce moves us any whit, but a clap just in our Zenith makes us startle. A piece of Iron that touches in many points at once, being blunt, does not enter, but make a bruise; but a Needle, touching but in one point, enters to the quicke: So Generall Precepts usually make but superficial Impressions, a bruise at most: but those that come home to mens Particulars, as that Prophet came to Jehu, with a Message to thee; or as the Prophet Naïban did to David, with *tues homo, thou art the man*, these, have an edge set upon them, and ever make the deepest Impression. Now this Precept, notwithstanding it is of that Generall Importance, I have shew'd, yet comes home to All and every ones Particular selfe, and that puts force and power into it. The Subject of it is, not any thing above us, to wit, God, nor any thing beside us, to wit, our Neighbour, but our owne particular selves; and therefore he that can, by Introversion retiring into himselfe, say, *I am the man* whose corrupt Understanding is to be resigned up to the Faith of the Son of God; whose deprav'd Will is to be Regulated by Obedience to His Heavenly Example, he, and he onely, is the proper Subject of this Precept. In brieve: This Precept, being the Word of Faith, as I have made appeare, shewes the Gospel to be that Word, which is neither too high, nor too low for *us*; but very neare *us*, even in our mouth and in our heart, that we may doe it. Rom. 10. 8.

**T**HEN now at length let us proceed and see what this Precept is, we speak of. The Words are, *ταυτον απαρνησθω*: If any one will come after Me, Let him deny himselfe. Words, you see, very brieve, and yet of most rich Contents; like Gold, containing much value in a small quantity; or like Pythagoras's letter *Υ*, narrow at first sight, but after a while of larger extension; or rather like the Vertue it selfe of Self-denyall, which our Saviour calls a strait entrance into a spacious Kingdome. In handling of them therefore, I shall not be so presse as to insilt strictly on the Words, lest doing too much honour to the Cabinet, I prejudice the Jewel: But I shall take some liberty to my selfe, and, though I neglect not the Words yet, shall handle them Com-



mon-place-wise, and so insist upon this Method: First, shew the Nature and full Meaning of this Precept: Secondly, its Possibility or Possiblenesse: Thirdly, its Congruity in Reason: Fourthly, its Necessity in Religion: Fifthly, its Excellency above any Precept of the Law whatsoever: And lastly, its Utility to all those that shall obey it.

- I. To shew then the Nature of this Precept, we must let you see, first what is meant here by our Selves: Then what is meant by Denying: Lastly, what by Denying our selves. By ones Selfe here He meanes that, which the Stoicks call τὸν νῦν καὶ τὰ ὄντα: or rather that which the Apostle calls τὰ θελήματα τῆς σαρκὸς καὶ τῆς σαυῶν, Eph. 2. 3. That is, those Principles and Opinions which by Nature, now corrupted, are in every one, and encline him to establish his own Independencie of any other whatsoever, yea even of God Himselfe, and to crook every thing toward himself, so making himselfe the sole end of his thoughts, words and actions. In a word;

Ἀρεσκὴ δὲ εἶναι  
ἐαυτὴν ἢ παντὸς  
αὐτοῦ καὶ παρελ-  
θόντων ἀνθρώπων,  
καὶ ἢ θελήμα-  
τος αὐτοῦ ἀνα-  
σχῆσαι. Bas.  
Resp. Interro-  
gatio, ὅτι ἀνα-  
σχῆσαι τὸ ἰδί-  
ον.

Our Selfe strictly taken is, our owne Will to be or have any thing contrary to the Will of God. Our being any thing may well be styl'd our Selves, there is no doubt of that: So may our having any thing too, for as much as we have and owne nothing, but what we adhere unto, and becomes a part of our selves by Love, which Love does interesse us therein.

But that we may the better understand the true Nature of our Selves as contradistinct from God, wee must consider, that the whole Systeme of Ens consists but of two parts, God and the Creature, as it were of the Sunne and its radius, its Beame or Ray. That God is of and by Himselfe; or (to speake more properly) not of nor by any other: Therefore, that He alone claimes Selfnesse (as I may terme it) to Himselfe, because He alone is what he is; His Essence and Existence are both one, He is his owne basis and foundation. Then we must consider, that the Creature is no wayes of it selfe, but wholly of God, because Existing eminently and radically in Him. God therefore, He, cannot possibly Deny Himselfe, as the Apostle tells us; but as for the Creature, that, cannot but Deny it selfe, if it act as it should doe.

Exod. 3. 14.

2 Tim. 2. 13.

But then, surely you will aske: How comes it to passe, there is any Selfnesse in the World, beside that of God alone, that our Saviour should speak here of the Creatures Selfe? For this wee must know, that indeed and in truth, there is no such thing in

*sermo natura* as the *Creatures Selfe*, contradistinct from God, but onely in *Corrupt Opinion and Desire*: And so even now I intimated, deriving its true *Originall* from our owne proper *Will*: And so much our *Saviour* intimates here to us, commanding our act of *Denyall* to attend it, the proper *Adjunct* of *Non ens*, of that which in very truth is *nothing*.

Now this *Opintionate, affected Propriety* or *Selfnesse* comes about thus. God, having in the Beginning created the whole World for *Himselfe*, and therein manifested His *Power*, in making all things to *serve and feare* Him, as their *Lord*, would also manifested his *Goodnesse*, and therefore made some things to *love* Him too, that is, to *serve Him as a Father* no lesse then as a *Lord*. This that He might doe, 'twas fit His *Service* should be *Rationall*; that is, proceed from a *Rationall Appetite*, to wit, the *Will* informed by the *Understanding*. So then He made such a *Creature* as was capable of such an *Appetite*, and therewith He endu'd it. Now 'twas necessary this *Appetite* should be *free* so, that it might *love or not love* God's *Goodnesse* freely: The *Reason* is, Because God is a *Perfect Good*, and so requires *Perfect Love* to attend it. But now *Perfect love*, as it casts out *Feare*, according to the *Apostle*, so it casts out *Force* too; as which would argue *Imperfection* in the *Good* it *loves*, that it could not, of it *selfe*, without the aid of an *Extraneous* force, attract love proportionable thereunto. For this cause He made the *Appetite* of the *Will* free, as by His *Assistance* to continue in *Obedience* to His owne *Will*, so by its owne *mutability* to deflect from that, to desire an *Independent* subsistence, of it *selfe*, and thereto to bend its whole *Activity*. Being thus *enfranchised*, it made use of its owne *Freedom* to the *worst* part, and so *rebell'd* against God, its *Maker*, forgetting *Him*, and directing all things to it *selfe*. For so, (to omit the *Sin* of the *Angels* not revealed to us) we finde that *Adam*, not content with that *Condition* wherein he was set by God, brake that *Law*, wherein he was to *acknowledge* his *Dependence* and *Obedience*; by which act of his he did *interpretatively renounce* God his *Maker*, and directly sought and set up *himselfe*. Here now came in our *Propriety*, *Self-love*, *Self-will* into the World, and therewith *sinne*, the *Originall* of all *evill*; as well of that which is simply such, *sinne*, as of that which is such to some things onely, and in some respects, *miser*y. For, so we finde in the story, that *Adam*, thus seeking him-  
selfe,

Rom. 12. 1.

1 John 4. 18.

selfe, found himselfe indeed, but to his owne Destruction : Or rather, to speak more truly, did not finde, but quite lose himselfe, as will appeare out of God's words concerning him. For, when hee had done that, for which hee was so asham'd and afraid together, that hee was faine to hide himselfe, God comming into the Garden askt, *Adam where art thou ?* Not but that He knew very well where he was, but, that *Adam* knew not, what he had made himselfe, and so God askt the question, meerely to shew he was *no where* or *Nothing*, at least, in *His Account*. This, loe ! had *Adam* gotten by his late *Prevarication* : that he, who by *Creation* was newly made like *God Himselfe*, by *Sinne* and *Rebellion* became the next degree to *Nothing*.

And by this we have already deliver'd may sufficiently be perceiv'd what this *iauriv*, this same *Selfe* is, which our Saviour here speaks of ; that not our *Selfe* onely, that which here is to be deny'd, but the immediate consequents of it, *Sin* and *Death*, are indeed, *nothing in the World* ; to be sure, not of *God's making*, but, if any thing, *Creatures of our owne*, and therefore *evill*, wholly *evill*, and that continually.

But now, more distinctly to unfold the *Nature* of this *Selfe* we have brought into the world, we may observe three sorts of things wee are bidden to *Deny* in *Scripture*, and in them a three-fold *Selfe*. They are either such things as are absolutely *evill*, and so to be *Deny'd* of us *ὑπαξαπλῶς*, in all cases whatsoever ; or else they are *evill onely* respectively, and but in some Cases to be *Deny'd*. Of the first sort are all *Ungedlinesse* and *worldly lusts*, in the words of the *Apostle* : Which that they are our *Selves* yee may see by this alone, That whosoever goes about to *Deny* or *reprove* them in any one, when hee hits upon his peculiar *darling lust* that which ha's most of himselfe in it, hee *Winches* presently, and *Complaines*, hee spoke against himselfe.

The other sort, which are *evill onely* in some cases, are such things as are either *without us*, as our *Goods of Fortune*, our *Wealth*, which we ordinarily terme our *Selves*, when we say, *such a man ha's undone himselfe*, meaning *his estate* ; also our *Friends*, *Father*, *Mother*, *Wife*, *Children*, &c. For these we use to call our *Second selves* : Or else those things that are *within us*, as our *Life*, which, without any *Trope*, wee usually terme our *Selves*, and our



our Saviour makes the highest *Object* of our *Actual Self-denial*, John. 15. 13. then those things that accompany it, the *Goods* of our *Body* and *Minde*, our *Beauty*, *Strength*, *Learning*, &c. All these three selves are comprehended here in the *Text*: for here we are bidden to *Deny*, *non nostra, sed nos*, not *ours* onely, but *our Selves*, without any *Specification* at all, and therefore to *Deny* what wee take to bee most properly our *Selves*, our *Lives* and *Livelihood*; and that containes the other two *Virtually* in it.

As for our *Soule*; though that be our better part, yet comes it not within the *Precincts* of our *Text*. For, if by it we meane its two *essentiall Faculties*, the *Understanding* and the *Will*, these so farre as they are *corrupted*, are *Deny'd* in that first sort of things we spake of even now, which are *absolutely evill*: and so our *Understanding* is to be *Deny'd* by *Faith*, strictly taken; our *Will* by *Obedience* to the *will* of *God*; and both together by that *Faith* which is *truely Evangelicall*, that which *works* by *Love*. But if by the *Soule*, we meane its *Life* and *Happinesse* in its conjunction with *Gods favour*, it is a great question indeed whether that may be *Deny'd* of us, since that conjunction cannot be *violated*, but by the commission of some *sinne* or other by us. And yet, seeing we have two famous examples of it in *Moses* and *Paul*, that really wisht it might be done, could it have consisted with *Gods glory*, and never were *reprov'd* for't, we may admit it may be done *Voto*, in *Wish*, (if it might stand with *Gods Honour*) howbeit, that so it is not required of us. But that this was ever done *de facto* is hard to say; though some have adventured to affirme, it came to passe once, to wit, in our *Saviour Himselfe*, who suffered, and subjected His *Soule* to the *Sorrows* of *Hell* and *Eclipse* of *Gods Favour* towards Him, for certaine houres, upon the *Crosse*, for our *Sinnes*: But that indeed His \* *Soule was not left therein*, because in so short a space Hee made an *Infinite Satisfaction*. But I dare not presume to dogmatize in so *Dangerous* a Point.

Thus we see, in the *Generall*, here is a double *Self* to be *deny'd* of us; One *absolutely evill*, and ever to be *Deny'd*; the other *Evill* onely in some cases, and but at sometimes to be *Deny'd*; That therefore is to be *Deny'd* for it selfe, this for that. For had not the *First Adam* brought that into the *World*, he had never been brought to *Deny* this: And yet for all that the *Second Adam* came to thrust that out of the *World*, Hee was brought to

Se Calvin Inst.  
cap. 16. Sect.  
10., 11, 12.  
Perkins on the  
Creed. The  
Confession of  
Faith Printed  
cum Privilegio  
1629. And Ja-  
cob against Bil-  
son, An. 1600.  
\* Acts 2. 27. 31

2.

Deny this, but then it was for our *Self-love* imputed to Him. And thus we have seen what is here meant by our *Selves*. Next see we what it is to *Deny*; and then lastly, what to *Deny* our selves. To *Deny*; we know what that is, either when we contradict what is affirm'd, and affirm the contrary: or else when we refuse to grant ones Request, and neglect or oppose it. The first is *Logically*, in words; the other *Morally*, in our actions of commerce one with another. For the *Word* here, it is *deprivo*, of *deprivo*, and that, they say comes of *ago*, to take away, so that it is the same, upon the matter, with *deprivo*; and then it seems our Saviours meaning was, first that we should take away our selves, then take up the Crosse; or rather take up this, to take away that. In the Latin it is *abneget*, which signifies to deny one, and denying him, to thrust him from one, so that it is a *Verball* and *Reall* denyall, both. Howbeit *nego*, if we look at the *Originall*, is to deny Really too, coming of *ne* and *ago*, to doe nothing for one: Therefore *nego* is to deny *Morally*, *deprivo* *Logically*. This for the *Word*.

Luke 14. 26.

Now for the *Meaning* of it, it is not amisse to consider those other termes, whereby our Saviour was wont to illustrate this *Denyall*, in other places parallell hereunto. In one place, He bids us *Hate all*, even our very *Lives*, to be His *Disciples*. Now he that *Hates* one will never consent or yield to him in any thing, but ever *denyes* what hee desires. Our Saviour therefore desiring we should *Deny* our selves, not formally in *Word*, but, really in *Heart* and *Deed*, bids us doe it out of the *Affection* of *Hatred* to our Selves.

But, because our *Selves* (in some sense) and every thing that belongs to our selves, are not alwayes bad and to be *Hated*, as I have said: And it were *Incivility*, contrary to the *Laws* of God and *Nature*, to hate our *Parents*, or goe about to make away our selves, therefore must we take *Hating* for loving lesse. And so in another place our Saviour expounds it, saying, He that loves *Father* or *Mother* more then *Me*, (or so much either) is not worthy of *Me*. So then thus wee are to take it; We are to *Hate* our selves and ours, when they are *Contrary* to *Christ*; when not, yet to love them lesse, that is, *only* in Him.

Deut 20. 16,

17, 18.

Deut. 20. 10,

11, 12, &amp;c.

Lastly, Because *Love* is the *Affection* of *Union*, *Hatred* of *Division*, and wee use to separate our Selves from what wee *Hate*, there-

therefore in Denying of our Selves, He bids, forsake all we have, Luke 14-33. that is, as usually 'tis exprest, to come out of our Selves, as Abram out of Chaldaea, Lot out of Sodom, Israel out of Egypt. The word is *anodon*, and that is contrary to *involucion*, therefore it signifies, we should not subordinate our owne things to our selves, not make our selves the Determinate end of them, but, though they be ours and God ha's given us them, yet wee should be *tanquam non habentes*, use them as though we us'd them not. For thus we must distinguish between *consideratus* and *apud*, betweene Renouncing and Forsaking our selves, as Beda well observes.

Lib. 4. in locum  
cap. 14.

Now, if we joyn these two in one, we shall plainly see what it is to Deny our selves. It is not onely to breake our selves of our Naturall, Wild, Untam'd Wills, that is, to mortifie our Ungodlinesse and Worldly lusts, those especially we are most addicted to, as which have most of our selves in them; but also to esteeme of our Selves, Friends, Goods, yea and Life too, as Nothing in respect of God and His most blessed Will; therefore not to humour our owne Wills, unlesse they bee consonant to, and proceed from God's; but to Deny them heartily, therefore to Hate them, when contrary, yea when consonant to God's Will to love them but a little, that is, onely in Him.

Lastly, it is to forsake and come out of our selves, that is, to become contrite, humble, and obedient, like little children, to be of Saul's minde, when he cry'd, Lord! what wilt Thou I shall doe? and His Will to doe, and none but His, what e're it cost us. And, because these Ourward things sometimes follow us, even when we, seek not but, forsake them, yet to behave our selves, as if we had them not, or they were none of ours, that is, to behave our selves as Stewards, not as Owners of them. This if we shall doe; If we shall, not acknowledge onely but, love our owne Abjection, Contempt, and Nothing; If we shall no longer live, but Christ live in us; If we shall make it our Meat and Drinke to doe the Will of God our Father; If we shall be to God as the Clay to the Potter, as a Hand to him whose hand it is; then we may not doubt but we are good Followers of Christ, that we are comne to apprehend that for which we are apprehended of Him, to a perfect Denyall of our Selves, a full Union with God.

But must we then indeed Deny our selves? must we become, not onely Vile but, Nothing in our own eyes? then I doubt not but it will be said of most of us, as once it was by the Disciples;



Math. 19. 25. *Verè durus est hic sermo, quis potest servari?* This is so hard a saying, scarce any man can be sav'd. And indeed we may better complain of this saying of our Saviour's, then the Disciples could of that He then spake to them: for there He onely spake of Denying their *Wealth*; here He speaks of Denying their very selves; therefore *durior hic sermo*, this is the harder saying of the twaine by far. But, as our Saviour then answerd them, so may I any that shal mur-mure now, and tell them, that, though with men this be impossible, yet with God it is not, for with him all things are Possible, & therefore this.

Why, me thinks this were enough to shew its Possibility, that 'tis here enjoin'd us by our Saviour, which shewes, not onely a bare Possibility, but so high a *modus* of it, as amounts to little lesse then a Necessity, as hereafter I shall shew you. The plain truth is, to acknowledge it commanded, and yet maintain it impossible to be obeyed; must argue either *injustice* in God, to command it, when impossible, or *ignorance*, not to know it impossible, when commanded; either of which to say were *Blasphemy*, deserving the rending of clothes.

Heb. 1. 3.

Did there not goe power with the Word of God, in the Creation of things? why may not then power as well goe along with His Word in the Gubernation of things? I'm sure, when Moses hop't to excuse himself from obedience to Gods Command by reason of his Impotency, God answers him with no other Reason but that taken from His Creating Power. Nor is it any marvaile; for indeed there is a strait affinity betwixt them, since it were a great disparagement to the Creation, if any Creature should not be endu'd with a sufficient Capacity to attaine its end.

Exod. 4. 10, 11,  
12.

That Gods commanding Word does not ever obtaine its Prime intended End, that is, Obedience thereunto, as His Creating Word ever did, makes nothing at all against this. For that may proceed from the Diversity of Subjects; (not the want of Power) that of the Creation being meerey Naturall and Passive, whereas that of Gods Lawes and Commands (such I meane as are Morall) is Voluntary and Active; is *'avroßéow*, left in manu consilii sui, and so ha's power of Resistance.

Nor does it make any thing against this; that now we are not able to fulfill the Law of God. For, if we understand it, of fulfilling it in the Rigour, 'tis true, we are not now able to doe it; therefore neither is it now so required of us. But, when it was, as it was

was before our Fall, then, no man doubts but, we had sufficient ability to doe it: If we understand it of fulfilling it in Sincerity, so indeed it is now required of us, and so to fulfill it we have now sufficient ability: He that denyes it is a Lye, and the Truth is not in him. Now, I say, especially in these dayes of the Goffel, which, as the Apostle tells us, is the power of God to every one that beleeves; Now, that our Saviour ha's brought with Him that Grace and Truth which the Law of Moses could not; Now, that God p'pares forth of his Spirit plentifully upon all Flesh.

Rom. 6. 14.

Rom. 1. 16.

John 1. 17.

Acts 2. 16. 17.

But, if any one be yet so hardy as to deny it, let him reconcile his Denyall with that Assertion of our Saviour's, My Yoak is easie, and my Burthen is light: Or with that of St. John, Verily, His Commandements are not grievous. For sure His Yoak must needs pinch and gall us, in which we cannot stirre our Necks, to draw in it: His Burthen cannot but be heavy, to those that have no ability to lift, much lesse to beare it; And His Commandements cannot but be grievous to those that are allow'd no manner of Grace to performe them.

Math. 10. 30.

1 John. 5. 3.

Were not this to make God as tyrannicall as Pharaoh, to set us a taske and afford us no Straw to doe it? or as Austere as that Master, that lookt to reap where he never sow'd? No, I have shew'd thee, O Man, what is good, and what the Lord requireth of thee, sayes God by His Prophet. And the Wise man askes the question ( thereby leaving every Foole, as without all answer, so without all excuse: ) Wherefore is there a Price in the band of a foole, to get Wisedome, seeing he hath no heart to it? Does not our Saviour tell us, in more places then one, that every man is habens, that is, ha's the grace of God, as well he from whom it was taken, as he to whom more was given? I'm sure, He sayes, every Servant had his Talent and Pound, as well he that laid it up, as he that improv'd it double. If that bee not enough, He tells us, He looks for mens service proportionable to His Grace and their abilities; for much where he bestowes much; for little where little: And where there is none at all ( as sometimes possibly it happens ) Hee will accept of the Will for the Deed. In one place the Apostle tells us, God accepts every one according to that he hath, not according to that he hath not. In another, That no man is tempted above that he is able, and the like. All which shewes us the Truth of, what God Himselfe told St. Paul in his Extremity, His Grace, His Strength, that Hee

Mich. 6. 8.

Prov. 17. 6.

Math. 13. 12.

& 25. 29.

Luke 8. 18.

Luke 19. 20. 2

Luke 12. 48.

2 Cor. 8. 12.

1 Cor. 10. 13.

2 Cor. 12. 9. 1

affords

Homil. 28.

affords us, is sufficient for us; as also that of Basil the G. in his *ἡμεῖς παρρησιαί*, where speaking of Christ, in the person of that Compassionate Father meeting his Prodigall Sonne returning, he confidently affirmes, *μὴν δὲν ἴδωμεν, ἀλλὰ αὐτὸς ἐκείνου ἔσται*. If we doe but seriously will and resolve to returne (as we may, though not as of our selves) God will prevent and meet us.

But now, to speak more pressely to our Text, and this action of Self-denyall, I hope plainly to make it appeare, to any Ingenious man, and that out of the Text it selfe, that God affords any man sufficient grace to doe it. The words are *ἀναγκάζω σε αὐτὸν*; which *ἀναγκάζω* (to give you the full Grammar of the word) is the third Person of the first Aorist of the Imperative Mood, of *ἀναγκάζω*. An Impersonall it is not, nor of the Passive voice, but the middle so, that, although no Person in the Originall be exprest yet, of necessity, it must be understood, by that Rule of *Quod subintelligitur non deest*. Accordingly therefore, our English truly supplies the Person wanting, but understood, rendring it, Let him deny himselfe.

Now the Question is, what our Saviour meant by this him, which in every man is to Deny himselfe. That himselfe is wholly to be Deny'd for God, I have shew'd you, nor doe the words import any whie lesse: this Him therefore must be something in Man differing from himselfe: and so much our Saviour seems to intimate, making him the Subject, and himselfe the Predicate, as we speak, thereby plainly distinguishing the one from the other. Nor was this any more then needs; for him is here the Agent, himselfe is the Patient, and these two must necessarily be distinguished; Nothing can be Agent and Patient, Cause and Effect, both in respect of it selfe, since every Passion is an Alteration, and nothing can alter that which is but like it selfe, much lesse its owne selfe; for a Generall Rule it is, impossible to be contradicted, *Idem quod idem, semper facit idem*; the same Cause, as it is the same, alwayes produces the same effect: Therefore nothing, continuing the same it was, can produce an Alteration in it selfe.

If it be said, This is true indeed, of transient, but not so of immanent actions; we answer, It cannot but be true of all actions whatsoever: For nothing whatsoever, whether by an immanent or transient, whether by a reflex or direct action, can truly and properly, of it selfe moderate it selfe, though by reason of its

Mutability,



*Mutability*, it may corrupt it selfe, that is, decline from its Perfection. The Reason of it is, that Generall Principle of Nature, *Nihil dat quod non habet*, nothing can give that it ha's not. For nothing can be *Meliorated* or better'd, but by the Addition of what Good it wants unto it selfe: And that nothing can adde unto it selfe (forthen it should have that it ha's not, which were a Contradiction) therefore nothing can *meliorate* it selfe. Now this denyall of our selves for the love of God, though it seemes to our Infected eyes a Corrupting act, yet indeed is an act of *melioration*, for it drawes up both our Soule and Body to the Participation of a Higber Nature, as will appeare more hereafter.

So then 'tis plaine, this him that here is *Agent*, is something different from himselfe, that here is *Patient*, and must Deny him. And yet something without himselfe it is not, for it must Deny the whole Man, every high Thought, every strong bold, every power and faculty in him, not onely the errors of his Understanding, but also the contumacy of his Will, and the Pravity of his Affections; and all this Uniformely, without any Partiality at all: But this it cannot doe, unlesse it be within our Inmost parts, unlesse it be intus & in cute, as neare us as our very thoughts; therefore an *Angelick Nature* it cannot be, for to our Thoughts they are all strangers.

Nor can it be any Nature beneath our Selves; for, ye see, him is here the *Agent*, our Selfe is the *Patient*, that must be Deny'd: Now, as the Greater must Blesse, so must it Deny the Lesser too, (especially this Denyall being no other, but, as I said, an act of *Melioration* or a *Blessing*) for 'tis a generall and true Rule, *Quicquid patitur, patitur à fortiori*, The weakest ever suffers and goes to the Wall. Here then sure it must be so, for, I ask, How if it should happen, that the *Patient*, being the stronger, should refuse to be Deny'd, and, like a sturdy Begger, turne the Denyall upon the *Agent*, as surely it would doe? Should it then bee *Patient* and the other *Agent* any longer? No sure, the Denyall would be frustrate, it would be but formall, at the most, it could not be reall.

It followes then; this Him must be something in us, above our selves, yea above any *Angelick Nature* whatsoever: and what is that but God alone? You will say perhaps; That's true indeed,  
God

God is every where, fills Heaven and Earth, and all things, as well as Man, yet does not this enable them to Deny themselves. It may be so; But then it is, because nothing but the Intelligent, Rationall Creature is dispos'd for such an Ability or Assistance, and so that alone is thereby enabled to this great worke. Man therefore (and we may say no lesse of Angels) is onely properly furnish'd and dispos'd thereto, seeing he ha's an Understanding, to be enlightned, he ha's a Will, to be excited and sustain'd in the performance of it, which Will, though Dead and deprav'd before yet, by this exciting, assisting, and subsequent Grace of God in us being quickned, is elevated and rais'd above it self, and so becomes this him, or Better Nature, in us, that is to Deny our Selves.

Hence it is, that, though this whole Action proceeds from that Partickle of God in us yet, it is not entitl'd here to God directly, or His Grace in us, but said, Let him, that is, any Person that shall desire to come after Me, thus actuated and renovated by the Grace of God with him, Deny himselfe. The Reason of it is this; This Grace of God, though *superius vi*, as the Apostle speaks, 2 Cor. 10. 4. that is, exceeding or Divinely powerfull yet, does not work after an Omnipotent manner in us, but se decenter & creatura convenienter, in a manner befitting it selfe, and convenient for the Creature, so, as neither it is deficient in necessary power to assist us against all Difficulties; nor yet so violent, as to alter the Nature of that it is but to assist.

Now, that God affords this Grace of His to every one invited to this Duty by our Saviour, is plaine, by those Generall words of Invitation, in the Preface to our Text, for to that our Precept must be adequat. St. Matthew indeed seems to restrain them onely to the Disciples: But not onely St. Mark, in his parallel, Chap. 8. 34. assures us, they were meant as well to the whole multitude, but also the Words themselves plainly involve a Generality. For 'tis certaine this *omnis*, If any man will come after Me, is an Universal Invitation; and, 'tis plaine, to that must this him in the Text, be commensurate. If any man will, &c. let any man deny himselfe: What fuller Universal then can we wish for, then that any man should, not onely be able but, be call'd to doe it? The word any indeed includes none, but it excludes not any: It supposes all will not, yet implies any one may, Deny himselfe; if at least he be one of those *discipuli illius*, those that have a Will or desire to come after Christ.

And

And this, I suppose, is sufficient to have shewne, that this *Adjutorium Dei*, as the *Fathers* call'd it, this *Assistent Grace* of God is not wanting to all those that doe what lyes in them to Deny themselves so, that by the helpe thereof it becomes a thing feisable unto them. But yet, that wee may conceive the manner of this more distinctly, both what this Denyer in the Text is, and what the Denied, likewise the Nature of the Denyall: It will be very expedient to conceive of our selves, as *Origen* following *St. Paul*, and *Erasmus Origen*, represent our selves to us. For they tell us, Man is said to consist of Spirit, Soule, and Body: and that whereas it is said, *The Flesh lusteth against the Spirit, and the Spirit against the Flesh*; the Soule must needs be suppos'd to stand indifferent betwixt them so, that, if it rests it selfe in the desires of the Spirit, soliciting her on the one side to Vertue, it becomes one Spirit with it; but if it joyne it selfe to the Flesh, soliciting her on the other side to naughtinesse, it becomes one Body with it, in the lusts and pleasures of it. That all this is but meere solicitation, without any manner of force on either side, that so the soule may be left at liberty to make her free-choice, whether of the two she will side with: Howbeit the Power of God is ready to attend the motions of the Spirit, when the Soule cleaves unto them. But no power accompanies the motions of the Flesh, the Soule being too able to embrace those Motions of it selfe, through its owne mutability.

1 Thes. 5. 23.  
Heb. 4. 12.  
Orig. lib. 1. in  
Rom. Eras. in  
Enchir. pag. 57.  
Edit. Lugd.  
Bat. An. 1624.

1 Cor. 6. 16, 17

Now, after we have first consider'd, what *St. Paul* mindes us of, that that which is Naturall is first, then that which is Spirituall, that is, that the soule is first polluted by cleaving to the corrupt Nature of the Flesh, before it can be purifi'd by cleaving to the Celestiall Nature of the Spirit, we shall easily conceive, that this him, we spake of, or the Denyer in the Text, is the soule united to the Spirit, of which the Apostle sayes, *If ye walke in the Spirit, ye shall not fulfill the lusts of the Flesh*. That our selves, or he that is Deny'd in the Text, is the Soule (earst-while) cleaving to the Flesh, of which the Apostle sayes, *They that are in the Flesh cannot please God*. Lastly, that the Denyall is no other, but the Soules Conversion from the Flesh to the Spirit, renouncing its former cleaving to the Flesh, and Repenting of it: And, for the time to come, covenanting and resolving, never more to have to doe with it, but henceforward for ever, to persevere in the Spirit.

1 Cor. 15. 46.

Gal. 5. 16.

Rom. 8. 3.



I have been the larger on this, because a Point of much importance to all Piety; for who sees not, that in the Feisablenesse of God's *Precepts* is laid the first stone of its Foundation, seeing no man will but offer to attempt that which he cannot phantasie to be Possible? Accordingly therefore the Devil seeks mainly to overthrow it, having had such good successe on the Israelites in the *Wildernesse*; who, giving more credit to the perfidious spies then to God's, not Promise onely but, command, were overthrowne, and could not, a Man of them, enter that good land, not for their Impotency, but Disobedience and Unbeliefe.

Besides; It much concernes us we agree amongst our selves, against the Common enemy: when we are to deale with them wee hold, necessarie manifesta; have we not then as good reason to hold amongst our selves, *Necessaria possibilia*; that necessary Procepts (and sure this is a Chiefe one) are as Possible as necessary Truths are manifest? Surely we have, and better. For of the two, Practice is more necessary then Knowledge to Salvation, seeing Knowledge passeth up, but 'tis onely Charity that edifies; And, for our part, we are naturally as destitute of the one as of the other, being no lesse Blinde then Impotent, to all saving Good.

Again; were it not absurd to think the God of Nature lesse provident, then that Nature He created? now that is deficient to Nothing in things necessary to attaine its end, and therefore sure God is not deficient in things necessary to attaine His, farre beyond that of Nature.

Yet further; Were it not more absurd, to make the Word of God lesse Potent then the word of an earthly King? and yet with the word of a King there is Power: but so there is not with the Word of the King of Kings, if we deny His Precept feisable.

Nay, more; Were it not most of all absurd to make the Word of God lesse Potent then the Word of the Devil? And yet we doe it by this Tenet of ours: for, if he bids his Creatures, besotted Inanemadoes, Covetous Misers, or Ambitious Aspirers, Deny themselves in some things, to enjoy themselves in others; we see, they doe it, even to admiration; and then shall we affirme it impossible to Deny our selves in all things, to enjoy our God? What a Solecisme, what a Shame were it, that the Devills servants should be more active, to their Perdition, then God's servants to their Salvation? Pray God, that one day they rise not up in Judgment against us.

Finally

Heb. 3, 18, 19.

1 Cor. 8. 1.

Ecclef. 8. 4.

Finally, that 'tis generally belcew'd, this Precept ha's been perform'd by few or none in its Perfection, is not presently to be imputed to its Impossibility, but, with more reason, to our waywardnesse in the Use of the Meanes, Prayer, Fasting, and a firme Resolution to fulfill it. For, if it ha's not yet been perform'd in its utmost perfection (as I believe it has not by any Viator, any living Man) it followes not therefore, 'tis impossible. Will any reasonable man say, the Israelites could not have entred the land of Promise, because they did not? If so, then certainly the Apostle hit upon a wrong Cause, imputing it, not to their want of strength but, to their want of Faith and Obedience.

Heb. 3. 18, 19.

Againe, because this Vertue is Impossible now to us in its utmost Perfection, shall we therefore conclude it in any degree Impossible? What a Paralogisme is this? 'tis all one, as to say, Because we cannot straight be Angels, therefore we wil not be so much as Men. No, if we cannot attaine the Perfection of Degrees, let us labour for the Perfection of Parts, that is, Deny our selves sincerely, with all our Hearts; Uniformely, without connivence. When we have done that, let us make on towards the Perfection of Degrees; for he cannot be so much as Good, that labours not to be Perfect. St. Paul, when he wrote to the Philippians, could not say, that he was Perfect, or had attain'd the Prize. What? did he therefore set him downe, and give o're the pursuit of it? No, but this one thing he did; Forgetting what was behinde, he prest onwards to that that was before him, making his Aime at the Prize of the Heavenly Calling of God in Christ Jesus. And the same minde ought to bee in every one of us; for so there it followes in his words, As many of us, sayes he, as are perfect, that is, make towards Perfection, let us be thus minded; And if any one be otherwise minded, God shall reveale this also to him.

Phil. 3. 12 &c.

And let thus much suffice to have shewne the Possibility of Selfe-denyall; that 'tis a thing Feisable and may be done of us. But, because this is not sufficient (for should we undertake every Possible thing we might finde worke enough) the next thing we intend to shew you is the Congruity of it, that 'tis fit in Reason and Equity to be done. In Reason, I say, for this is so unkind a piece of worke to the common course of Nature, that she is averse from it; and Sense, that, abhorres it; No, nothing but

III.

Ecclef. 7. 29.

Reason is capable of doing it, and that too not, unlesse *actuall* and *elevated* by *Divine Assistance*. So that, to perswade you to take it seriously in hand, we had need muster up invincible *Reasons* for it, else our *Text* may be in danger to be *inverted*, and that *Patient*, we spake of, become *Agent*, and the *Agent Patient*, and be *Deny'd* of him. I'm sure, at first, notwithstanding God made us upright, *multa ratiocinia*, many *Reasonings* and *Inventions* were mustered up by the *Devill*, by our *Selves*, to overthrow this *Truth*. These now, we are to shew you, were but *Paralogismes* and *False reasonings*, by bringing you into the *Sanctuary* of God's *Word*, which affords us abundant *Reason* to the *Contrary*, why we should renounce and forsake our selves.

This that we may doe, you may remember, what I told you even now, that to *Deny* our selves in *Logick* or *Reason* was to *contradict* our *Being*: tollere, to avoid and take it away. Not that we are to endeavour our owne *Annihilation*, for besides that that were *Impossible* for us, to that nothing is more *contrary* then *Self-denyall*, but to endeavour to *disannull* our *Self-being*, & totally to depend upon God. So then in our *Self-denyall* we are wholly to renounce and abjure the *Being* of our owne: and, if we be not our own, whose else should we be, but Gods? His then we are by two main *Titles*; Our *Creation*, and *Re-creation* or *Redemption*, which is the *Title* of our *Creation* re-inforc't.

1.

As for the *Title* of our *Creation*; That plainly demonstrates this *Nullity* of *Being* our owne, and our *Total* dependance upon God. For I told you what *Creation* was; Such an act of God, whereby the *Creature* is wholly and solely of and from Him, and of nothing else in the *World*. So then no *Creature* is of it self; and if not of it selfe, it is not its owne, but anothers, to wit, God's for Him; therefore it must be made: whence *Reason* argues thus. No *Creature* is by God made for it self: But *Man* is one of God's *Creatures*, Ergo. The *Minor* we take to be confest on all hands. The *Major* is to be prov'd: And first that *de facto*, it is so; then that *de jure*, it should be so. For the first, in the *Creation* of things we finde, that All things were by God made, not for themselves but, for some higher end, which End, the *Wise man* tells us, was no other but Himselfe, The Lord, sayes he, bath made all things for himselfe, Prov. 16. 4.

Esa. 43. 7.

But



But this is not to be understood of all things in the same manner; for some things he made more immediately for Himselfe, as Men and Angels, other things more mediately for Himselfe, but immediately for Man. We finde in the Story of Genesis, that God imparted to other things but of His Being, but to Man He gave His Image also; therefore to Man He gave the rest of the Creatures, that they might serve Him for food and other purposes, the Heavens, yea the very Angels themselves not excepted; But Maans service and Obedience He reserv'd by a speciall Command unto Himselfe.

But yet, though all things were made for a further End then themselves, this hindred not, but they might lawfully provide for themselves; for, that they might serve that End, necessary it was, their severall Beings should be preserv'd, and that as well in their Kindes, as in their Individualls. Hence every thing by Nature was inclin'd to the proper place of its most happy being, Heavy things tending towards the Earth, Light things towards Heaven. Hence, every Creature was endu'd with a strong Appetite of its Nourishment, likewise of its owne Multiplication.

But these Appetites, though put into them for their owne Preservation yet, shew them not made ultimately for themselves; so much appeares plainly by, that they call, the Motion of Nexe, or *ne detur vacuum*, wherein the Nature of most senselesse Creatures dispenses with their, necessary but, Private Appetites, for the Continuation of the Universe. So much Nature teaches those Inanimate Creatures by her occult, but uncontrowled Law: But us men Religion further and more manifestly instructs, to Deny the Appetite of our Nourishment by Fasting, of Multiplication, by Virginity, yea of Life it selfe by Selfe-denyall, when the Glory of God requires it. And let this suffice to have shewne that *de facto*, no Creature was made terminatively for it selfe.

Now that *de jure*, it ought to be so, will appeare, if we consider that, God being the *Summum*, yea the *solum Bonum*, the chiefeest and Onely Good, as our Saviour tells us, Selfe-love is His alone Prerogative, He alone may, He alone ought to Love Himselfe. Which, if it be so, then how can it stand with His Nature & Prerogative, to make such a Creature as, in its Energie, should proceed directly forward, that is, worke only for it selfe, but no wayes reciprocate any Good to Him, the Author of its Being? Certainly, it

Marth. 19. 17.

2 Tim. 2. 13.

cannot; For, as the *Apostle* tells us, God cannot deny Himselfe, therefore must needs make all things for Himselfe, for His owne Glory.

Hence it is, that all things which any way savour of In-dependency on that supreme end of all, by being done to no end, but meerely for themselves, become, to the judgment of Right Reason, absurd, odious, monstrous, such is its Loyalty still towards its Creator. In Logicke, we call it the *womans Syllogisme* to prove a Question by it selfe, without a Third Argument, It is so, because it is so, and accompt it Ridiculous. We do no lesse in Morality; but dabb him for a Foole, and laugh at him for his paines, that does a thing in vaine, or to no End and Purpose. In Polley; we hate those Commands as Tyrannous, that are Arbitrary, and directed by no Law, but Will; where *stat prout ratione voluntas*, the Command ha's no aim or limit, but the meer lust of the Commander. And have we not then good reason to beleve, that, in Theologie, that Monstrous sin is most diametrically opposite to God and His Holy Spirit (and so the sinne unpardonable) which is committed for it selfe, that is, not for any seeming either Profit, Pleasure or Preferment that it presents but, meerely for its Obliquity and Contrariety to God and Goodnesse? for my part, I think, we have. For what sin can we imagine to be more sinfull and malicious? what sin to be more likely the sin of the Devills, who, as they sinn'd without a Tempter so, sinn'd without any hope of Pardon or a Saviour? what sin to be more likely that sin unto Death, St. John speaks of, then this?

1 John 5. 16.

In a word; Tis so consonant to Reason, that every thing should bee made, not for it selfe but, for some Higher End, that Reason it selfe is taken from the severall Ends of Things and their Affections to each other. For the Object of Logicke, or the Art of Reason is, not the *no'v* (that belongs to Physicks and Metaphysicks) but, the *no'v* of the Creature, that whereby it relates to its Neighbours; and therefore Argumentum is well defined to be, *quod ad aliquid arguendum affectum est*, which we shall finde true of all the Topick Heads of Logick, if we examin them. Hence too it is, that in our Naturall Logick and ordinary Discourse, we call the end of a Thing its Reason; for so, when we aske the Reason, why such a Thing was done, wee asigne the end or Designe thereof as the onely Reason for it.

What

What Reason then can Man possibly phantise to himself, why he should be exempted from the common Condition of all Creatures, and flatter himselfe to be made for no end, but himselfe, since that is indeed to be made to no end at all? Certainly he has no Reason for it. Nay, he ha's so much the lesse Reason for it, by how much he is endued with Reason, above all other Creatures; for that shews us, even Logick it selfe cannot finde a Reason, why any Creature should be made for it selfe. Hos. 10. 1.

Surely then, so it is; Man cannot claime any Title to Himselfe; not to his Hands, to doe what he pleases; not to his Tongue, to speake what he pleases: No, not to his very Heart, to thinke what he pleases: But acknowledge he must God to be the Lord Paramount of them all, and esteeme himselfe but as His Steward, to render an Account of them. Since then wee are and have nothing of our selves, but what we receiv'd from Him; if He require them (all) of us againe, let us by no meanes grutch them Him: We give Him but of His owne, and may He not doe what he pleases in so, with that which is His owne? We thinke it good Reason in our owne case. But yet, if by His Grace wee can but doe this willingly, which is all we can pretend to, we shall in no wise faile of our Reward, seeing wee bestow our Selves on Him, who is the Lord God of Recompences, as Hee is styl'd in the Jer. 51. 55. Prophet.

And this may serve for a kinde of Demonstration, which may impeache, stop up the mouths of all Gain-sayers: But now to perswade those that are more Equitable to this Duty, this perhaps may be sufficient: That we see nothing made by any one, but who expects some Use and Service from it. Indeed a thing may come from and breake out of one, which he will not owne, but be glad to be rid of; as Augustus, meaning to disavow Julia for her lewdnesse, would say, she was, not his Daughter but, an Impostume broken out from him; But make a thing one will not, but we will owne and be glad of it. And therefore God having made us by Creation, ownes us all for His Sons, as 'tis in the third of Luke and the last; but this is so long as we are Sons indeed, that is, such as He made us, very good and serviceable to Him. Now serviceable to Him we cannot be, but by manifesting His Glory; and manifest his Glory we cannot, but by manifesting our owne Vilenesse, Emptinesse, and Nothing, which is to be done by Self-deneyall;



John 8. 44.  
Ezek. 16. 3.

denyall; this *Service* therefore His making of us for Himself obliges us unto. If then we refuse to performe it, and become a refractory Generation, then he disavowes his owne Workmanship; sayes, *You are of your Father the Devill; your Father was an Amorite, your Mother an Hittite*: Then He will not owne us for His Sons, as we would not Him for our Father, but proscribe us for Children of Darknesse, Sons of Belial, of the Devill.

Esay 45. 9.

This Title of Creation and Making we may see in things Inanimate. Shall the Pot lift up its selfe against the Potter, sayes the Propbet? that were monstrous, seeing it is wholly his, and from him, Matter, Forme, and all, therefore in Reason, it should be none but his, if for his turn, to use; if not, to breake it. Somewhat appeares in things animated with Sense; though they be, not Makers but Instruments of their Young ones Making yet, we see, so long as their Young are not able to shift for themselves, they are in a kinde of Subjection to their Damme. But more may we see it in Men, who are presum'd to do nothing without Reason: We know, no title of Government is more just then of a Parent: no tye of Subjection more strict, then of a Child. Lastly, wee may see it in matters Civill; If any one make a man in the World, as we terme it, we look, he should be our Creature, our Servant for it. If he be not, what think wee of him? but that hee is uncivill, ungratefull, yea worse then a Beast.

Hence then we may see the Bond, that obliges him, and the rest, to such Observance; It is no other but that of Gratitude and Thankesfulnesse; A Vertue never sufficiently to be commended; as the contrary, unthankfulnes, is never sufficiently to be condemned. We say, *Ingratum dixeris, omnia dixeris*; and the Heathen man could say, *In hoc Vitio nihil non mali inest*, that 'tis the worst of Vices, and contains all in it. What should be the Reason? Surely, 'tis nothing else, but a Result of this Principle we pleade for; for Gratitude being an Acknowledgement of Dependance, is no small part of Selfe-denyall, the root of all Vertue; Ingratitude being a disavowing of Dependance, is an Attributing all to our selves, the root of all evill.

Now, an Appendix to this Title of our Creation is that of Gods Preservation of us; for that is no other but the Act of Creation continu'd and sustain'd by that Word of God, whereby at first

first He enabled the Law of Nature. And indeed, if we consider the Creatures Mutability, from one thing into another, by reason it is Contiguous with, and consists of, the Elements, that are altered every moment by the Heavens, and everie moment alter and impaire us, more or lesse, it will appeare, that God's Preservation of us is, though not formally yet, materially as beneficial to us as our Creation, and therefore ought to inferre the same Right in us, and involve us in the same Obligation.

But this especially, if we consider 'tis such a Preservation of us, as withall includes a Benigne Providence in it: Such as, besides our Being, provides for our well-being, well-being for our Bodies, in the things of this Life, and well-being for our soules, in the better things of the Life to come. And this may lead us to that Other Title, whereby God claimes us to be, not our owne but, His, the Title of our Redemption.

The first way God gave us a Perfect Being, by this he He restores it: We were all lost in Adam, so lost, that we declin'd and were falling away to Nothing: But then He that was the Good Shepherd and Bishop of our soules, *ἐκταύρων ἰσχυρὸν*, to use the Apostles phrase, caught hold of man, as he was even going, brought him backe againe and restor'd him to his first Perfection. For indeed our Redemption is nothing else but a Bringing of us backe to the first Point of our Creation, a re-instating us in the Condition of the Protoplasts. So much is plainly intimated in those words us'd by the Gospel, Redemption, Renovation, Regeneration, Reconciliation, *μετάνοια, μετὰ ἁγίας* and the like, all which argue a Repetition of an act, a Returning to the First Point. For what was that first Point, but Paradise? But that was the last Point of our Redemption, our Saviour never making the least mention of Paradise, till he was Sacrific'd on the Crosse, and then too He did not promise it till after all was fulfill'd.

The \* Wise Man tells us, God at first made us upright, that is, in such an estate wherein had we persever'd, we had been happy: But then we sought out many Inventions; We would needs take upon us to be seeking of our owne heads; and seeking many Inventions, therefore sure not the Will of God, which, beside that it was most One and Uniforme, was obvious too, needed no seeking, being in our mouthes, yea in our hearts to doe it. Thus seeking these Inventions, and our Selves in them, we forsook God

2.  
1 Pet. 2. 25.  
Heb. 2. 16.  
*Qui curat esse, nisi propter Te, pro nihilo est, & nihilest. Denique quid est homo, nisi quia Tu innovasti ei? Propter temet ipsum. Deus, fecisti omnia, & qui sibi esse vult, non tibi, nihil esse incipit, inter omnia. Deum time, & mandata Ejus observa: hoc est, inquit, Omnis homo. Ergo, si hoc est omnis homo; absq; hoc nihil Omnis homo.*  
Bern. 20<sup>o</sup> Ser. in Cantic. Can. Luke 23. 43. \* Eccles. 7. 29.

## OF SELF-DENYALL.

Luke 9. 10.

Mat. 4. 2.

&amp; 17.

our Maker, and betook our Selves to His Enemy the Devill, by which seeking we even lost our Selves, and so had perished forever. But God was too mercifull to behold so great misery without Pity; out of His abundant Compassion therefore Hee sent His Sonne, to seek and save that which was lost. To seek us, He came into the World; and, to save us, He preached salvation by His Life and Doctrine; the Foundation whereof He laid in this Precept of Self-denyall. The Example of His Life began with a Fast, and a large one, that of Forty dayes; His Doctrine began upon this Text, Repent for the Kingdome of Heaven is at hand: Now Fasting and Repentance are the Principall acts of Self-denyall and Mortification.

Daniel 9. 24.

Amos 9. 8.

2. 2 Thes. 3. 2.

2. verses 6. &amp; 7.

11.

Heb. 12. 2. &amp;

2. 10.

1. I John 3. 8.

Eph. 1. 10.

Thus doing He did, that which the Propheets foretold He came to doe: Finish the transgression, and make an end of sinnes: Or, as one of them speaks, destroy the Kingdome of Sin from off the face of the earth. Whereas therefore the Devills Method in erecting this Kingdome was, *ἀνατρεῖν τὰ ἔργα τοῦ θεοῦ*, to scatter and, as I may say, rout the orderly works of God; whence it is, we read of some that were *ἀνατρεφέντες*, out of their places; others *ἀνατρεφέντες*, out of their ranks and orders: Our Saviour, *ὁ ἀνατρεφέντων τῶν ἔργων τοῦ θεοῦ*, The Leader Generall of our Faith and Salvation, comming to set in order the Works of God againe, did *ἀνατρεῖν τὰ ἔργα τοῦ διαβόλου*, as I told you out of St. John, in like manner scattered and routed the worker of the Devill, that he might *ἀνακαταστήσῃ τὰ πάντα ἐν κυρίῳ*, as another Apostle speaks, recapitulate and set in ranke, under their proper Heads, all things in Heaven and Earth.

We see then, this Title of our Redemption, is that of our Creation re-infort<sup>n</sup>, and therefore must needs argue Gods Propriety in us no lesse then that; nay more by farre, because a worke more Difficult; For in our Creation, God found no Opposition, and therefore by His Word and Spirit all things were made, as I may say, liquidly. It was not so in our Redemption: No, there He found great Opposition, such as requir<sup>d</sup>, not onely His Word and Actions but, Sweating, Sighes, Groans, yea His very Death to Master.

Now by His Death He laid downe a Price, such a Price as re- deem<sup>d</sup> and purchas<sup>d</sup> to Him all man-kinde so, that having re- deem<sup>d</sup> us by a Price, by the Law of all Nations, we ought to be,

not



not our owne but, His that bought us. And thus much indeed the *Apostle* tells us, in so many words: That we are, not our own but, God's, because redeem'd by a Price: whereupon he straight infers, We ought to serve, not our selves but, God with our Bodies and our Soules, seeing they are His. If then we must serve Him with them both, certainly we must Deny our selves. For in all Reason, we ought to obey His Will, whose Servants we are; but, we see, our Text tells us, 'tis His Will, wee should Deny our Selves; therefore Deny our Selves we must, because of our Redemption.

But yet, because this is the Command of Him who is *ὁ λόγος*, the Word and Reason of His Father; and our Designe in this Point is, not to Draw but, Lead men to this Duty: Necessary it is we shew you the Equity thereof: That the Injunction of this Duty flowes, not from the meere Will of our Redeemer but, from the Nature of our Redemption, which exacts no lesse at our hands, if we meane to be Partakers of it. That we may partake of the Redemption wrought by Christ, 'tis necessary we be in Christ, as to partake of Adams Curse, 'tis necessary, we be reputed in Him. But in Christ we cannot be otherwise then by Representation, so therefore, and no otherwise are we reputed in Him. For, amongst other things He is likened unto for this purpose, as a Head, a Root, an Elder Brother, one notable resemblance of Him is to the First Fruits; therefore more then once he is called the First Fruits from the Dead, by vertue of whom wee partake, not the Corporall onely but also, the Spirituall Resurrection: Now, we know, the First Fruit is the Masse meere by a Representation of it, as we may see in the Law of the First Fruits, Lev. 23. 10, 11. but more plainly by the *Apostle*, Rom. 11. 16. If the first fruit, sayes he, be holy, the Masse is also holy. Represented then we are in Christ, as the Masse in the First Fruit, and so in Him God is well pleased with us. But now represented we cannot be without some Similitude and Conformity; as a Picture cannot represent a Man, if it be no wayes like him. Accordingly, therefore, the Masse is ever like the First fruits, the First fruit being nothing else, but, as the Name imports, a certaine portion taken out of the Comon Masse or Heap: And so the *Apostle* sayes, there must be a Conformity betwixt us and Christ: that as we have borne the Image of the earthly Adam, so we must beare the Image of the Heavenly.

Now to what Image of Christ must wee be conform'd? the Apostle tells us, Rom. 8. 29. to the Image of his suffering, that so He may be, as the First fruits so, the First born amongst many Brethren. As He, being in the form of God, and accompting it no robbery to be equall to Him, yet tooke upon Him the Image of a servant; bumbled, emptied, displeased, that is, to use his own term here, Denied Himselfe for our sakes, that were his Enemies: so we, who most truly are Nothing, yea lesse then Nothing and Vanity, of our selves, should in acknowledgment thereof, bumble, empty, displease, yea crucifie our selves for His sake, who first loved us, and gave Himselfe for us.

Galat. 6. 3. To this, sayes St. Paul, we are predestinated<sup>a</sup>; and in another  
Esaiah 40. 17. place, he sayes, we are appointed<sup>b</sup>. To this, sayes St. Peter, we are  
<sup>a</sup> Rom. 8. 29. called<sup>c</sup>. Hence proceede those frequent Axiomes of the A-  
<sup>b</sup> 1 Thes. 3. 3. postles; If we be planted into the Likenesse of His Death, we shall be also  
<sup>c</sup> 1 Peter 2. 21. in the Likenesse of His Resurrection<sup>d</sup>. If we suffer with Him, we shall  
<sup>d</sup> Romans 6. 5. Reigne with Him<sup>e</sup>. If we Dye with Him, we shall live with Him. If  
<sup>e</sup> Rom. 8. 17. we Deny Him, He will Deny us<sup>f</sup>; and the like. Hence also those  
<sup>f</sup> 2 Tim. 2. 11. that are His true Brethren, are said to beare about with them, the  
12. Brands<sup>g</sup>, the Dying of the Lord Jesus<sup>h</sup>, to be crucified together with  
<sup>g</sup> Gal. 6. 17. Him<sup>i</sup>; yea ἀνταναστήσιν, vicissim replere, that is, by way of corre-  
<sup>h</sup> 2 Cor. 4. 10. spondence, to fill up againe, τὰ ὑστερήματα, the Leavings, as I may say,  
<sup>i</sup> Gal. 2. 20. of the afflictions of Christ in their own flesh<sup>k</sup>.  
<sup>k</sup> Coloss. 1. 24.

And this, one would thinke, might be sufficient to stop the mouth of all false reasoning; But yet we cannot expect it should doe it so, but that Nature, not yet satisfied in the Point, will set Reason on worke to confute what ha's been said; And at length, it is conceived, enough may be bolted out of Scripture it selfe to doe it. For does not St. Paul make the Love of our selves, our motive to love our wives, because no man ever yet bated his owne  
Ephes. 5. 29. flesh? And does not our Saviour, out of the Law, make it the Rule of our Love to our Neighbours, commanding us to love them, as we should doe our own selves? Now, if it be so, then certainly we are not to Deny our selves, for to love and to Deny our selves are contrariant acts; Love, that, tends to Union; Denyall, to separation.

To this we answer fully, (having somewhat toucht it before) that so much of us is in this place term'd our selves, & consequently so much of us, & no more to be Denied, as is Contrary and Repugnant

pugnant to the *Will of God*. Now the *Will of God* is, as I shewed even now, that we should preserve our selves, our Being, and our Wel-being too, by all *Meanes* possible; But ever provided those *Meanes* be *Honest*, that is, such as He hath set us out plainly in His Word, which is His will. Now this makes nothing against *Self-denyall*, for here we must observe, that in loving our selves so only and no more, we are to *Deny our selves*, seeing this we are not to do in love and obedience to our selves, but only to the *Will of God*. Thus much, I say, of necessity we must note for this; Because if, whensoever it shall please God to make an extraordinary exception to those *Ordinary Meanes*, as sometime he ha's done, and does still to the *Martyrs and Witnesses of His Truth*, if then, we shall love our selves, our *Lives* or any thing that we have, we take the ready way to lose them for ever; but if we lose them, we shall indeed save them, as our Saviour tells us. So then, notwithstanding what *Nature and Reason* can object, it remains a firme Conclusion, we must *Deny our selves*.

Verse 25.

And so, we hope, enough hath been said, to convince any Reasonable man of the *Equity & Congruity* of this Precept of *Self-denyall*. But yet, because there are many *Unreasonable* men in the world, that will not live by *Faith and Reason*, but by *Sense and Experience*, and therefore will nor doe nor beleeve what they finde to offend their senses; for these 'tis fit we use some forcible Club-Logicke, that may cogere intrare, in a sort, compell them to enter in and obey it.

IIII.

Now this we cannot better doe, then by laying before them the *Necessity of Selfe-denyall*. But this, not a *Categorical* or *Fatall* one but, an *Hypothetical*, *Conditional* one, one that may very well be *Voluntary* too. For 'tis true, this Precept linckt with the *Precedent words*, by that *vinculum connexivum*, *If and then*; If any one will come after Me, then let him *Deny himselfe*, makes but a *Connexe Axiome*, and so it requires not truth of parts; No man may come after Him, and so, no man may *Deny himselfe*; this, to speake *not' ardgwar*, is possible. The *Necessity* therefore of this Precept rises, not from its truth of parts but, from the *Necessary Connexion* of its parts; That, if the *Antecedent* be granted, the *Consequent* cannot be denied, because of the *Necessary dependence* that is betwixt them; the one being of the *Cause*. (commonly) the other of the *Effect*, and no stronger dependence then of the *Effect* upon the *Cause*; For the



John 6. 68.

Acts 4. 12.

the Cause gives it existence, and therefore, if the Cause be and be Operative, (as it should be) the Effect must follow thereupon. Now who is there, at least what Christian, but will grant the Antecedent part to be true, That We ought to come after Christ? if he will not, that of Peter must compell him, Whither shall we go from Thee? Thou hast the words of eternall Life. Thou, and Thou onely, so he afterwards expounded it: There is no other Name, sayes he, under Heaven, whereby we can be sav'd, but by the Name of Jesus onely.

Well then, if we grant the Antecedent necessary, we must not hold the Consequent a matter of Indifferency, as the Masters of our Logick tell us. No, we see, these Parts stand not together upon termes of Indifferency, but of plaine Necessity: 'Tis not, If any one will come after Me, 'tis expedient, he Deny himselfe, but he must Deny himselfe; *ἀπαρνησάτω*, let him Deny himselfe. Which let we must not take to be a word of Permission, as if for this matter Christ did let us doe as we pleas'd, that's the Poverty of our Language, but (as it is in the Originall) Imperative, hee must Deny himselfe, 'tis so commanded, so decreed. Now any Decree or Command are manifest arguments of the Necessity of the thing Commanded, either in respect of the Commanders Will, or the Importance of the Thing commanded.

For the first; As in Nature there is no greater obligation then Necessity, which therefore is said to be stronger then any Law, because it cannot be bound by any, so in Policy there is no greater Charge then a Command, and, that which ever should attend it, the effectuell prosecution of it. And then certainly the Command of God, of Christ, must needs impose on us the greatest Necessity that can be. For we ever measure the force of a Command by his Authority that Commands it, by his Power to Reward it, if obey'd; or Punish it, if neglected.

As for Gods Authority, He is our Creator, we His Creatures; He our King, we His Subjects; He our Lord, we His Vassals; He our Father, we His Sonnes; yea, He is every thing to us, that may challenge either Sovereignty in Him to Command, or Humility in us to obey: Therefore we ought to obey Him in this Precept, were it for nothing else but for those so many and strict Relations betwixt Him and us.

But, alas! if this were all, there were but small hold to be taken of

of us; these are but weakke Motives, and farre Inferiour to the force of a Necessity, especially to a mind void of all Ingenuity; therefore, to these, God ha's a two-fold Power, which indeed are the maine sinewes of Government and cart-ropes of Obedience: Power on the one side to Reward and allure us; on the other side, to Punish and affright us. His Reward, the greatest that can be imagin'd, the Eternall Fruition of Himselfe, and therewith Everlasting Happinesse; His Punishment, the terriblest that can be devis'd, Exile for ever from his Presence, and therewith everlasting Misery. I trow, these will, if duely ponder'd, impose on us a Necessity of obeying with a witnesse, *vel faciendo, vel patiendo*; either by doing His Will, of our selves; or by enduring it upon our selves.

So then, were this a Precept of Peremptory Will and Pleasure, a Precept of meere Sovereignty, yet did it conclude us strongly *necessitate Præcepti*, by reason of that Necessity the Command of Christ imposes on us. But this is, not such a Precept but, as I shew'd you, impos'd upon us on Urgent and Weighty Reason; It is the Consequent to an Antecedent, and such an Antecedent as is of the highest necessity that can be, therefore we must needs more strongly be concluded under *hic necessitate Medii*, by reason of that Necessity that is in the Thing it selfe, for the obtaining that end for which Christ hath prescribed it.

And indeed a plaine necessity there is, we should Deny our Selves, on Supposition that wee meane to follow and come after Christ. For, we know, Two contrary Extreames cannot meet together; but, if the one be approach't unto, the other must needs be forsaken: As for example, Egypt and Canaan were two contrary Extreames to the Israelites, while they were passing from the one to the other, so that, to goe towards the Land of Canaan, they must needs goe out of Egypt; and to return to Egypt, they must needs forsake the Land of Canaan. Now Christ and our Selves are two such Extreames, and indeed were typified by them; Christ and His Kingdome by the Land of Promise; our Selves, and our owne Lusts and Wills by the Flesh-pots of Egypt. Therefore as they could not tend to the one, but they must needs recede from the other, no more can we follow or come after Christ, but we must needs Deny, renounce and forsake our selves.

*Ille negat  
Christum qui  
se non abnegat  
ipsum. Gerh.*

That Christ and our selves are two such Contrary Extreames is  
easie

<sup>a</sup> 1 Cor. 15. 47. *easy to see, from their Contrary Originalls, Contrary Effects. Our*  
<sup>b</sup> & Verse 45. *Selves are from the Earth, Earthly <sup>a</sup>, Carnall, Sensuall; but Christ*  
<sup>c</sup> Rom. 3. 11. *is a Spirit <sup>b</sup>, and that from Heaven, Heavenly. Our Selves me-*  
<sup>d</sup> 12, 13, &c. *ditate evill, nothing but evill, and that continually; we are all gone*  
<sup>e</sup> Mark. 7. 37. *astray and become abominable, there is none that doth good, no not*  
<sup>f</sup> 1 Pet. 2. 22. *one <sup>c</sup>: But Christ did all things well <sup>d</sup>, there was no guile found in his*  
<sup>g</sup> Heb. 4. 15. *mouth <sup>e</sup>, in his hand much lesse: he was without all Sin <sup>f</sup>, all Spot <sup>g</sup>, for*  
<sup>h</sup> Heb. 9. 14. *He fulfilled all Righteousnesse <sup>h</sup>. There is no Communion then between*  
<sup>i</sup> Matth. 3. 15. *Light and Darknesse <sup>i</sup>, as the Apostle tells us, betwixt Christ and*  
<sup>j</sup> 2 Cor. 6. 14. *Belial, that is, our Yoaklesse Selves, that wee should ever*  
*hope <sup>j</sup>  $\epsilon\lambda\epsilon\gamma\gamma\epsilon\iota\mu\epsilon\lambda\epsilon\iota$ , as he there speakes, to joyne two such Contra-*  
*ries and make them draw in the same Yoak together.*

From this Contrariety it comes, that every one, that in any mea-  
 sure followes Christ, feelles a manifest conflict in himselfe, be-  
 tween Christ and Himselfe, the Old Man and the New; the Flesh  
 and the Spirit; the Seed of the Woman and the Seed of the Ser-  
 pent, drawing contrary wayes in him. Hence it is, Christ tells us,  
 Gal. 5. 17. *He came to send, not Peace on Earth, but the Sword: What Sword?*  
 Marth. 10. 34. *that devouring Sword of Warre, to master every one that is*  
*our weaker? God forbid we should once thinke it: No, but the*  
 Ephes. 6. 17 *Sword of the Word of the Spirit, to fight against our lusts that make*  
 James 4. 1. *an irreconcilable War in our Members. For our Lusts like Sturdy*  
*Beggars, if Christ Deny them in us, fight straight, and there begins*  
*the fray.*

This fight is more or lesse, one time or other, in every one  
 that hath any thing of Christ in him. He therefore that enjoyes  
 perpetuall Peace within him, as the Heathen man said of him that  
 liv'd in perpetuall Solitude, *aut Deus est aut Daemon*; either he is  
 a Saint in Heaven, or a Devill in Hell; either perfectly united to  
 God and Christ and out of that World into which our Saviour said,  
 i John 2. 16. *He sent no Peace; Or else he is wholly his owne selfe, his heart*  
 1 Tim. 5. 6. *bardened, his Conscience seared, and generally cast into a Repro-*  
 Eph. 2. 1. *bate sense, so that he may well be said to be dead, while hee is*  
*alive, dead in Sins and Trespases, and in the very verge of that*  
*place, which is call'd the Second Death; from which, Good Lord!*  
*deliver us.*

But here some may likely interpose; Grant there bee such a  
 Contrariety betwixt Christ and our Selves, that they can-  
 not possibly be brought together, perhaps wee may runne a  
 Middle



Midle course though, may partake with either of them, and so forsake neither. No, by no meanes: This will not be taken for a Following or Comming after Christ, which is suppos'd to bee with Constancy and Resolution, but rather a Halting between two opinions. For what is Halting but a default of one of our legges, when we can use but one of them at once? when therefore we lend one legge to one Opinion, another to the contrary; one to God, another to Belial; one to Christ, another to our selves, must we not needs limpe therewhile, yea halt down-right? it must needs be so, it cannot otherwise chuse. But, if we doe so, we cannot follow Christ; which he Himselfe expounds here to be, not a Halting but, a Comming after Him, with uprightnesse and perseverance. For indeed Christ is jealous of any Partner, must have all or none, because all is but too little for him, both our feet too weak to follow Him.

1 Kings 18. 21.

Exod. 20. 5.

Hence it was He forbad mongrell Procreations, Miscellany Seminations, and Lintse-Woolse Garments, under the Law; that He threatned so many woes against Hypocrisie, under the Gospel; that He exclaim'd on Laodicea for her Luke-warmnesse, and, as if he had been sick at stomach of her, threatned he would Spue her out of his mouth, the effect of luke-warme water. Hence he found fault with Peter, because comming to Him, he did *διστάζων*, looke two wayes, or asquint, as proceeding from a small Faith (and Love, too or Self-denyall.) By all which it manifestly appeares, that Christ & our selves are *ἐναντία ἀλλήλοις*, Contraries without any Meane at all betwixt them: that which our Saviour Himselfe tells us, saying, *Whosoever is not with me is contra, Contrary to Me.* And likewise, *Whosoever is not contrary to Me is with me.*

Lev. 19. 19.

Matth. 23. 13.  
Rev. 2. 15. 16.

Matth. 14. 31.

Matth. 12. 30.  
Mark 9. 39.

V.

Thus have I shewn the Possibility, Congruity, and Necessity of our Obedience to this Precept of Self-denyall. And this indeed seemes enough to elicit our act of Obedience thereunto: But yet, because 'tis not one act or two that can entitle us to a vertue, but many Acts are requir'd to the begetting of a Habit; and many Acts cannot be exercis'd without they be done cheerfully, which is the Reason, that in all our Acts of Religion, God more especially requires the Heart; therefore yet have we two Arguments behinde, to win our Hearts, if it be possible, to doe, what must be done, cheerfully: And those two are, first the Excellency of this Precept in it selfe; then its Utility, to all those that practice it.

Prov. 23. 26.

\* Understand this of this Precept as it is purely Evangelicall, that is, enjoyning us the Denyall of things in themselves Indifferent.

That this Precept\* is more Sublime and Excellent, then any in the Law, will appeare hence, That this Precept bids us Deny our Selves, yea even in that which the Law permitted to us, whereas the Law rather bade us seek our selves, what else is the desire of a Temporall Reward but an effect of Self-love? Which, though it be not Vitious, being done in relation to a Promise yet, certainly cannot be so excellent as to embrace Vertue for it selfe. But now the Law, that, makes the Hope of a Reward the Chiefest Motive of Obedience; whereas the Gospell, though it have its Reward, and a farre greater one then that of the Law: (for indeed this is the Substance whereof that was but the shadow) yet does it not bid us looke at the Reward as such, but doe the thing for it selfe: or rather, to speake more clearely, it tells us the Reward we are to doe the Duty for is co-incident with the very Duty it selfe, as I shew'd you before out of John 17.3. Hence it is, the Law, according to the Apostles intimation, is by the Schooles truely call'd *Lex timoris*, the Law of Feare; Feare as well of losing the reward, as of enduring Punishment: But the Gospell, no lesse truely, call'd *Lex amoris*, the Law of Love, of Love that once perfected casteth out Feare, and, as Bernard truely sayes, *Vires non sumit de spe*, is no whit fortifi'd by Hope of a Reward. Hence our Saviour call'd those that obey meerly for Temporall Reward, Mercenaries, (thereby intimating the Pharisaical Doctors of the Law) and sayes, those, when the Wolfe came, would flee away, as loving themselves more then their Flocke: But the Good Shepheard, saies he, that loves his Flocke, and is lov'd of them (such as Himselfe was) will dye first, before he will doe so.

Page 11.  
Rom 8. 15.

1 John 4. 18.

John 10. 12, 13

Mat. 5. 46, 47.

2 Cor. 3. 7, 8,  
&c.

Matth. 5. 20.

The plaine Truth is; if we love onely because we are loved, obey God because he obeyes our Desires, and trust Him, because Hee gives us His Counterbond to save us harmlesse; I may well ask, with our Saviour, *et quid miror*; What extraordinary matter doe we? What more then Publicanes, then wicked men; yea then the very Brutes themselves, whom yet we thinke our Inferiours? But if, out of the love of God, and Goodnesse it selfe, we obey, for nothing else, then indeed, we doe somewhat worthy of the excellency of our Master, Christ, and the Perfection of His Evangelicall Doctrine.

This is it that made the Ministration of the Gospell farre more glorious then that of the Law; this makes our Righteousnesse exceed

that of the Lawes strictest Sectaries, the Scribes and Pharisees. Whence come all those ~~of the Law~~, those Transcendent Precepts, of the Gospel, but from this Precept of Selfe-denyall? How should we come, not so much as to speake hastily to our Brother: not so much as to looke upon a woman to lust after her: not so much as to affirme or deny any thing, more then by yea and nay, except we deny our selves? How should we love our enemies; doe our Almes, Fast and Pray, all in Private; Never Censure our Brother, never be solicitous for food or raiment, but wholly depend upon God for them, if shut up from the Meanes, without Selfe-denyall? Do these things, sayes our Saviour, that ye may be perfect: Math. 5. 48. A plain Argument, these Precepts are the Perfection of the Gospel, and the want of these, the Imperfection of the Law, which brought nothing to Perfection, as did the Gospel by bringing in a Better Hope. Heb. 7. 19.

But meane time, that I maybe rightly understood, I intend not this to disparage the Law, or its Work in any one whomsoever; We acknowledge, the Law is holy, just, and good, so Rom. 7. 12. it be used lawfully: that is, as a Pedagogue, to bring Children on I Tim. 1. 8. to Christ: not as a Doctor, to build up perfect men in Christ. We say Gal. 3. 24, 25. further; It is, not onely Good but, Necessary for those that would come after Christ; because none can come to Him, much lesse come after Him, but those whom God the Father drawes first by the Law: but those that believe, God is, and is a Rewarder of them that John 6. 44. seek Him, and so consequently a Chastiser of them that neglect Him. Heb. 11. 6. It must needs be then, those that obey as Servants: doe well, for they rebell not: but those that obey as Sons, they do much better, for they obey indeed, with their whole Hearts and mindes, without respect to themselves. What shall wee say then? but, that those who are brought on by the Law, and ingrafted into Christ, may say to the Law, as the Samaritans to that Woman, John 4. 42. We do no longer believe now because of thy speech; for we our selves have heard and seen that this is the Christ, the Saviour of the World. Rom. 7. 1, 2, 3, &c.

Let this suffice to have shewn the excellency of this Precept in the Doctrine of it: But now to shew you the Transcendent Excellency of it in the Practise and Exercise, we will in the last place lay before you briefly and succinctly, the abundant Utility thereof. In which doing, we shall become all things I Cor. 9. 22.

VI.



## OF SELF-DENYALL.

to all men, that so we may gaine some: we shall direct our speech as well to those that are but *audient*, as to those that are *inquiet*, as well to the *Hearers* of the *lowest*, as of the *bighest* *Fourm*: For such *Auditors* I'm sure we have most cause to looke for in this *Jax-Romuli* we live in; at least, to calculate our speech to such must needs be the safest way, because then it may serve indifferently for all *Capacities* whatsoever.

1 Tim. 4. 8.

But here I might well lose my self, should I hoise up full saile, to passe through the *Ocean* of *Particulars*: Let it be sufficient, if we can delcry them *asfarre off*, and so draw up all. The *Apostle* tells us, that *Godlinesse* is profitable for all things: which, if it be true, as it is most certaine, it must be as true of *Self-deneyall*, since as we have shew'd abundantly, no *Godlinesse* without it. The *Truth* then of both he shewes us in the sure *Foundation* of *Gods Fidelity*, who hath promis'd to it all things, as well the things of *this Life* as of that *which is to come*. For the *Promise* we send you no *whither*, but to the tenth of *St. Markes Gospel*, Verse 29. 30. Where for *this Life*, our *Saviour* promises, *Whosoever* hath forsaken *Houses*, or *Lands*, or *Wife*, &c. shall receive an *Hundred fold*, with *Persecution*: For that *which is to come*, and, saies he, in the *World to come*, *Life everlasting*.

Math. 19. 9.

For the *Fidelity* of the *Promiser*; we must consider the *Promise* is to be taken of us, as 'twas meant by him that made it: And how was that? *literally*? as if we should receive the same things in *specie*, in *kinde*, a *Hundred fold*? Surely it cannot be. For, besides that we never read nor heard of any that receiv'd so much, it were *absurd* to believe, He promis'd a *Hundred wives* for one, *Polygamy* never heard of, whereas even *Bigamy* is forbidden by the *Gospel*. And sure, that he meant it not *literally*, is more then evident by that *Clause* affixt unto the *Promise*, with *Persecution*. For, did He meane it *literally*, what else were this but to give the thing *Promised* with one hand, and take it away with the other? it were like an *Abatement* in a faire *Coat of Armes*, yea it were *Contradictio in Adjecto*, an *Additament* *Contradicting* what before he *Promis'd*. I wonder, what are all *this Worlds* goods with *Persecution*, when we can neither joy in, nor enjoy them, as *dayly experience* shewes us? What is *meat* to the *Sick*, that cannot eat it? what *Musick* to the *Deaf*, that cannot hear it?

or

or Beauty to the Blinde, that cannot behold it? Or should we think, our Saviour meant us those things, as Covetous men seek for Wealth, to keep, but not to Use them, (though Persecution will not allow us that neither) yet were this but to delude us; For since all things here are given us, *ut utamur, non fruamur*, that we should use, not enjoy, them, we could not but, with Covetous men, want as well what we had, as what we had not.

But now taking this Promise spiritually, in an *Anagogical* sense, we can easily reconcile it with Persecution, were it needfull here to shew it, so easily that, as we shall make appeare, it will be a hard matter not to suppose Persecution, or that which is tantamount, to the right understanding of it. Surely then our Saviour's meaning was, Those that parted with those things there reckon'd up, should receive the same, not in Kinde but, in Worth and Value a Hundred fold, even that which every one aims at in the enjoyment of those things.

For this is certaine; Every man, in the enjoyment of those things, seeks for Good unto himselfe: this Good he is never satisfi'd with, till it become *Summum*, at the height and best: Now the *Summum Bonum*, the Best Good is Happiness; Every one therefore, enjoying those, or such like things uses them as the *Meanes* whereby to obtaine their End, Happiness. But now, we have a Generall Rule, The *Meanes* are to be sought after, not for themselves but, onely for the End: It must needs therefore be, he that helps us to the end, though he does not withall to the *Meanes* yet, gives us the *Meanes* too, because he gives us that for which onely the *Meanes* are good and desireable. If then Christ promises and gives us the end we seek for in those things, (as He does, and that in this Life) to wit, Happiness, Hee must needs therewithall by consequence give us the *Meanes*, the Things themselves.

But does He, moreover and above, give us an Hundred fold in too? Yes, that he does, and more. For, we must know, that though we seek for Happiness by such *Meanes* yet, they are not the true *Meanes* to obtaine it: for then some time or other, in them we should finde it. But that no man ever yet could doe: but still, having enjoy'd any or all of them, they were faine to complaine with St. Augustine, *Cor irrequietum est, donec veniat ad Te*, That Mans desire cannot be satisfi'd in any Creature; not, till it come at God. And so much we find wittily insinuated by

Mat. Aleman.  
1 Book. ch. 7.

Ecclef. 1. 1.

by a Spanisb Author, in his Fable of Jupiter, who being offended with Men for worshipping their Petty God, Content, to a neglect of himselfe, took Content away from them unto himselfe, and clapt his Brother Discontent into his clothes, that so men finding no Content on Earth, might seek for it onely with him in Heaven. The Fable does Moralize it selfe, and signifies nor more nor lesse unto us, then what is the Subject of Solomon's Ecclesiastes, *Vanity of Vanities, all is but Vanity*: that therefore here we must not set down our staffe, but seek further to that City in the Heavens, whose Maker and Builder is God. But now thither those Meanes weespake of would never lead us, for then our Saviour would never have bidden us forsake them, to follow Him: A plaine Argument, they are, not Meanes and Helpes but, Remoraes and Hindrances, rather from Following Him and obtaining Happinesse. And then, I hope, it cannot bee, but Christ, in bestowing on us that Happinesse we seek after, but being blinde and erring cannot arrive unto: and this too by making us forsake what, we mistake for Happinesse but, is indeed our Shame and Misery, does bestow on us the full worth of those Meanes and an Hundred fold to boot.

But now, to the maine Point, That Christ promises and bestowes, even in this life, true, (though not full) Happinesse on all those that forsake all and Deny themselves: This we think possible to make appeare, the Promise, out of the Text, the Performance, out of the Nature of Self-denyall. The Promise, we say, is contain'd in the Text, not in so many words indeed but, by most plaine and infallible Consequence: For the Text sayes, *If any one will follow Christ, he must Deny himselfe to doe it*: I hope then, if he does so, if he does Deny himselfe, He promises hee may and shall follow him. But now what is it to follow Christ? It is to be wheresoever Christ is; So He Himselfe expounds it, John 12. 26. But how does He meane that? by a locall Motion? Certainly, Nothing lesse; for then all Christians must get them wings, and flye up to Heaven, where now our Saviour is: But in Spirit, for He sayes, they are to be with Him, to see His Glory, John 17. 24. That is, as the Apostle expounds it, to be transform'd from Glory to Glory, as by the Spirit of the Lord, which is nothing else but to be spiritually Happy.

2 Cor. 3. 18.

For



For the Performance of this Promise; that will bee evident in the Act of *Self-deneyall*. Which that wee may see, you must know, that *Happinesse* is the Fruition of and Union with God Himselfe: That that Union must be by Love, the *Uniting affection*. Now, if there be nothing in the whole world beside God and the Creature: If these two make up every thing, then certainly he that Denyes and forsakes the Creature, must needs love God or not love at all. That the Will should not love at all is impossible, for then it should not be a Will, seeing to Will and to Love are both one: Therefore Denying the Creature, it must needs love God, therefore be United to Him, therefore be Happy. 1 John 4. 16.

Againe, God being our *Summum bonum* (as we all grant) the Perfect Good; he must needs attract proportionable, that is, Perfect Love. If He does not attract such love every where, as 'tis plaine He does not, very few loving God in Sincerity, there seemes to be no other Reason of it, but this, the defect of mens sight, that they see Him not to be such, that is, their Perfect Good. Now of this Defect there can be no other Reason rendred but this, The interposition of the Creature betwixt us and God, and our beholding and loving of it more then Him. These are the Clouds that hinder us from beholding and admiring the Glory of the Sunne of Righteousnesse; this that *ἐμπόδιον αὐτοῦ*, Heb. 12. 1. the Apostle speakes of, that sinne, or (as Thomas) that Occasion of sinne, that does so easily, so every way beset us, and *in locum*. therefore must be put away before we can runne the race of Happinesse, that is set before us. So then, it must needs be, If wee shall put away that sinne, if we shall doffe our Selves, and ἀποεἶναι, Heb. 12. 2. look off the Creature, to look on Jesus, the Author and Finisber of our Faith, and so see God onely in every thing, then wee shall be united and one with Him, as He with us; then our Will shall no longer be ours, but swallow'd up of His, and we shall no longer be rul'd by it, but His Will shall rule within us: In a word, we shall be in this World, as we were in Paradise; that is, enjoy true solid Happinesse.

But (marke yee) with this difference it is; Our Happinesse here is but *Inchoate*, not as hereafter it shall bee, *Consummate*. Here our Paradise is beset with Bryars and Thornes, not as the First, where was nothing but what was profitable and delightfull.

Heb. 12. 1.  
Heb. 10. 36.

full: Therefore though our Saviour promises a Hundred fold here, yet 'tis with Persecution: and therefore the Apostle tells us, we must runne our Race with Patience; for in another place hee sayes, We had need of Patience, that so we may attaine the Promise.

John 3. 20.

For the need we have of this Patience arises hence, because of that Crosse we must beare, as soon as we begin to Deny our Selves; for so it followes in the Text, Let him Deny himselfe, and take up his Crosse. What Crosse is that? it is no other but that which wicked, Selfe-will'd men will lay upon our backs. For, though we, for our parts, Deny our Selves never so much, yet, because the World will not doe so too, so long as we remaine in the Body, that will bate and persecute us, as those that doe the Workes of Darknesse bate, and curse the Discovery of the Light.

This is the Happinesse of every Particular Man, that shall Deny himselfe. But now if every Man should doe so, Good God! what a Happinesse were that to all men! what an Alteration would that make in the World! What a Golden Age should we have! All things then would become New, and these Old things, Old Principles, would passe away and vanish. For, whereas there was never more of Hell upon Earth, then now; the Devil never looser, never more raging then now, by reason of the generality of Self-love and Self-will, that would banish the Devil out of the World, or at least so binde his hands, hee should not hurt us; that would make this Earth a true perfect Paradise, where no other Will should rule but God's, and He onely should be exalted, He should be All in all. For then our Understandings being full of Truth and Knowledge, and our Wills of Candour and Ingenuity, and our Affections absolutely commanded by them both, all Factions, and Fractions in the Church and State would be salu'd and remov'd: Then all our actions being measur'd by Temperance and Moderation, our Bodies should not bee impair'd by Diseases or Physick, and Death be, not an Abridgement but, a Period unto Nature: And then too all Cavetousnesse, Malice, and Envy being exterminated the World, Charity should be the sole Proprietour of our Wealth, and our Goods we should then think best bestow'd, when upon God and His Churches service. Finally, then there should be Pax perennis, a Perpetuall

Impassible Peace, the Gates of Janus's Temple should continually be shut, so fast, that the Gates of Hell should never open them.

Let this suffice to have shewn an Hundred fold of Happinesse, in this Life, to follow, according to our Saviour's Promise, upon our Self-denyall. But He staies not here, in this life, for Hee tells us moreover, this Precept hath the Promise of the Life to come, of Life everlasting. For the Prooofe of this, to make short worke, I shall onely use one Prosyllogisme, and that is this: The Knowledge of God is Life Eternall; The Love of God is the Knowledge of God; And Self-denyall is the Love of God, therefore Self-denyall is Life eternall. The first Proposition is our Saviour's<sup>a</sup>; The Second St. Paul's<sup>b</sup> and St. John's<sup>c</sup>; The third is plain by necessary consequence<sup>\*</sup>: For hee that Denyes himself, must doe it for somewhat that is better to him then himselfe: But now our Saviour tells us, The whole created World is not to be prized of equall value to any one with Himselfe, therefore certainly hee that Denyes Himselfe must doe it for the Love of Him onely who is the Creator of Himself and all things else.

<sup>a</sup> John 17. 3.  
<sup>b</sup> Jer. 22. 16.  
<sup>c</sup> 1 Cor. 8. 3.  
<sup>\*</sup> 1 John 2. 3. 4.  
<sup>\*</sup> See Page 55.  
Mat 16. 26.

And accordingly the Apostle shewes us, that there is a plain Unity in Nature of Charity with Self-Denyall, where, amongst other things, he sayes, Charity seeks not its own things. Hee speaks of Charity there as a Person, which yee, we know, is but a Habit; his meaning therefore is, by Charity we seek not our own. May we not then by the same reason say, Self-denyall loves and adheres to God, that is, by Self-denyall we come to love God? Surely, we may. We conclude then, Self-denyall is, not onely the way to, the Life Eternall in itselfe: But this we understand, not of Self-denyall inchoate, but consummate. Nor is this any miracle; for, if that be our Happinesse in this life, as I have already proved; this must certainly be that of the Life to come, the Life eternall.

Now this Life Eternall being a thing to us as yet future, and to come, during our abode in the Body, we have no tenure of it otherwise then by Hope, that Hope which, to use the Apostles Phrase, is substantiated by Faith<sup>a</sup>. But this Hope must not be blind, but must render a Reason of it<sup>b</sup>: And that Faith must not be lifelesse<sup>c</sup>, it must operate by Love<sup>d</sup>. Then let us see

<sup>a</sup> Heb. 11. 1.  
<sup>b</sup> 1 Pet. 3. 15.  
<sup>c</sup> James 2. 20.  
<sup>d</sup> Gal. 5. 6.



whether we can render any *sensible Reason*, or make any *evident Demonstration* of that *Hope*, without this act of *Self-denyall*. If we examine those acts of ours, whereon we ground any *Reason* or *Evidence* to entitle us to that *life*, we shall finde them all to be *weake*, yea *nothing at all*, without it. What else is our *Repentance*, the maine *Evidence* of our *Salvation*, but this act of *Self-denyall*? Its *Aversion* from the *Creature* is formally the same with it; Its *Conversion* unto *God* is necessarily imply'd in it; for who, that ha's once put in practise the *Denyall* of *Himself*, can say otherwise to *God*, then *Peter* did to our *Saviour*; *Whither shall I goe from Thee? Thou hast the words of Eternall Life*.

John 6. 68.

What else is our *Faith*, that universall Engine of all *Gospel-Righteousnesse*, but this act of *Self-denyall*, as formerly I have shewn? Certainly without it 'tis no better then *Presumption*, for then onely, as the *Apostle* tells us, *We live by the Faith of the Son of God, when we no longer live, but Christ lives in us*<sup>a</sup>. What is our frequent and attentive *Hearing*? The *Apostle* tells us, it will not profit us, except the *Word* be mingled with *Faith* in our *Hearts*<sup>b</sup>: I'm sure, our *Saviour* tells us, that to rely upon it, without *Practise*, is but to build our *House* upon the *Sands*<sup>c</sup>, a dangerous *Paralogisme*<sup>d</sup> or *Deceit* of our selves. But practise the *Word* we cannot without the *Denyall* of our selves, unlesse we shall thinke it so *Parasiticall*, as to sew *Pillowes* under our *Elbowes*<sup>e</sup>.

<sup>a</sup> Gal. 2. 20.

<sup>b</sup> Heb. 4. 2.

<sup>c</sup> Mar. 7. 26.

<sup>d</sup> James 1. 22

<sup>e</sup> Ezek. 13. 20.

In a word, we can yield *God* no true *Obedience*, doe Him no sincere *Christian service*, without this act of *Self-denyall*. Suppose a *Self-wil'd-lover* of himselfe practise some *Vertues*, they are such as *Naturally* he is not *averse* from, and so costing him but little or nothing, they are the lesse valued by *God*; yea, perhaps they are such, as whereby he hopes to make amends for his darling beloved sins. But for one to stabbe and mortifie his peculiar bosome finnes and to practise their opposite *Vertues*, to sacrifice his *Isaac*, to pull out his *Right eye*, cut off his *Right hand*; hic specimen specitur, hic certamen cernitur; this, this is the *Tryall* of the *Saints*; by this at length *God* experimentally knowes that we feare Him; this act of ours therefore He swears that in *Blessing* He will *Blesse*, that is, will *Blesse* with the *Blessing* of *Blessings*, even no other but that of *Eternall Blessednesse*.

Gen. 22. 12. 16,

17.

**A**ND now at length, to draw up all : What Arguments can you possibly expect more, then we have us'd to perswade you to Self-denyall? The Possibility ye have seen, the Equity, Necessity, Excellency, and Utility of it. Here we are even at a full Stop, and can say no more but this, *Goe you and doe likewise.* For this indeed will prove a further and more forcible Argument, then any we have us'd yet, the Experience of this Truth by your Practise, which wee have taught you in the Precept.

It may be that after this Change of life, divers alterations will arise in your hearts, and that this great and Generall farewell, which you must bid to your owne Follies and the Vanities of the World, will stirre in you some discouragement. If it happen so, let me, or our Saviour rather, winne thus much at your hands, as to have a little Patience, for it will come to nothing; it is but a little Astonishment which the Novelty of another life brings unto you; let that once passe over, and you shall receive Millions of Consolations.

But then perhaps some Cowardly, faint-hearted men will affright you with tales of Giants, the Sons of Anak, of Cities wall'd up to Heaven, that the Land EATS UP the Inhabitants, that is, that Num. 13. 32. 'tis impossible for you to Deny your Selves, to remove the Mountaines of Self-love; Or, if you doe, you shall but undoe your Selves, and therefore with Peter, they will rather perswade you to make much of your Selves, and returne to the Flesh-pots of Egypt. But believe it, these are but the Delusions of the Devill and Devilish men, that seduce themselves and others into the Pitt of Destruction. Therefore, with our Saviour, listen not to them, no not for a moment, but resist them, or the Devill in them, and hee will soon flye from you. But believe Joshua and Caleb rather, that tell you, and tell you truely, you may goe in and conquer them: that is, believe Him, who is the true Joshua, our Saviour Jesus Christ, who tells us that, if wee have a true Self-denying Faith, though but as a small graine of Mustard-seed, in comparison, we shall be able to remove those Mountaines of Self-love, and cast them into the bottomlesse Sea of God's Mercies. Those could not

Math. 17. 20.

Rom. I. 16.

enter in because of Unbelieve; but these two searchers did enter, and conducted the People of God into the Land of Promise. No more can these timorous Pseudo-Christians, that smell too ranke of the Seruile Oeconomy of the Law, finde entrance; but the True Christians indeed, believing, not in themselves but, the Gospel, the Power of God to their Salvation, shall enter and enter into the Heavenly Canaan.

2 Cor. 10. 4. 5.

Doe you try and see, and believe your owne Experiences, my life for yours, not any one that will buckle himselfe sincerely to this worke, whom God will send away empty, but He will make him taste of His Salvation. Doe but begin once to make a strict search and surview of your Hearts; above all search out those same Cities and Strong Holds, that they talk of, that is, those high and haughty Thoughts, whether they be Principles you have laid in Speculation or in Practice, apply to them these Heavenly mighty Engines of Self-denyall, Faith and Charity; and, like the Walls of Jericho, at first band they will fall flat before you, though after a while you must looke to put more strength to it.

1 Kings 8. 38.

Joh. 10. 22,  
23, 24, 25.

But this when you have done, be sure you search diligently for that same Regulus, that Petit King, that domineer'd in the City; that is, the Peculiar Plague of every mans owne heart, (for such an one there is most certaine, if the Word of God deceive us not) and though he hide himselfe as deep as Hell in the Cave of Hypocrisie, pull him out, set your feet upon his necke, smite him, slay him, hang him up; that is, Deny that Lust of yours, which you are by Nature most addicted to, your Presumptuous sinne, Deny it with all your might, spare it not, but mortifie it utterly: And fear not, but encourage your selves, that, having destroyed that, God will doe so and more also, to all your other enemies. It shall be no grieve to you (when Death shall force you to it, if you Deny not your Selves the sooner) to recompt what Lusts you have quell'd, what Temptations you have resisted, what hardships you have endur'd for Christ sake; No, all your Hearing, Praying, and Sighing will be nothing to the comfort of it.

But, I told you (& you must expect no lesse, neither let it deter, but excite you to grapple with the Difficulty;) this will seem durus sermo, a barsh crabbed Lesson to you, it will be grievous at the first



first hand, as it were over-night but then Joy will come in the morning. Does not our Saviour tell us so? that a Woman bath for-  
 now indeed while she is in Travail, because her Houre is comne; but  
 having brought forth, she remembers her Sorrow no more for joy, that  
 a Child is borne into the World. I'm sure, the Psalmist tells us,  
 He that sows in teares shall reap in joy, and bring his sheaves with  
 him. His Joy, saies the Propbet, is like the joy of men in Harvest, or  
 them that divide the spoils, whose joy is sweetned by the remem-  
 brance of what paines they first took for it. For indeed we have  
 no Satisfactory title, either to our Meats, the food of our Bodies,  
 or to Joy, the food of our Soules, without our precedent labour  
 for it. Therefore our Saviour tells us, The Kingdome of Hea-  
 ven Antiquity, is forc'd, storm'd or suffers an Onslaught, as I  
 may say, and the Violent must take it by force, if they meane to  
 have it.

John 16. 21.

Psal. 125. 5, 6.

Esay. 9. 3.

2 Thes. 3. 10.

Matth. 11. 12.

Was ever any Crown'd in a Combat, that did not combat for  
 it longfully? or did ever any Farmer gather in a Harvest, for which  
 he laboured not before-hand? The Apostle thought not so, and  
 therefore exhorted Timothy, to suffer affliction patiently, as a good  
 Soldier of Jesus Christ, and not to entangle himself with the af-  
 faires of this life, that so he might the better please his Generall.

2 Tim. 2, 3, 4, 5, 6.

*Non est e terro mollis ad astra via:*

Our journey to Heaven lyes, not through a spacious, smooth way,  
 but a straight narrow one<sup>a</sup>, leading us through such a gate, as is  
 compar'd to a needles eye<sup>b</sup>. If therefore thou beest a small slender  
 thread, that is, a Self-resigned man, thou maist finde entrance, and  
 unite thy Self to the Eternall Being; but, if thou beest ~~thick~~,  
 a huge unwieldy Cable, that is, encombred with thy Selfe, and  
 that ~~cometh~~ *cometh* ~~from~~ *from* ~~the~~ *the* ~~world~~ *world*, that we spake of, either look to un-  
 twist thy Selfe by Self-denyall, or else despaire of Entrance.

<sup>a</sup> Mar. 7. 14.

<sup>b</sup> Matth. 19. 24

Hebr. 12. 1.

Not can you think this *durus sermo*, if you will *apocryphus*, but  
 look upon our Saviour: For canst thou part with more then He  
 did for thy sake? thou canst not for shame thinke it. Why, He  
 was equall to God His Father from all eternity, nor thought it any  
 robbery to be so; and yet emptied Himself in becomming a Ser-  
 vant for us. But thou canst not so much as equall thy Self to any  
 thing: therefore canst not keep any thing to thy Self, without  
 Robbery from thy Maker, who is, and in despite of thee,

Phil. 2. 6, 7, 8.

Gal. 6. 3.

<sup>a</sup> 1 Cor. 15. 28.

<sup>b</sup> Mat. 10. 24.  
25.

John 14. 12.

still shall be *All in all*<sup>a</sup>. Is the *Disciple above his Master*? Surely, hee is not: nay, 'tis well if he may be like him<sup>b</sup>: Christ therefore, our Master, looks for so much at least at our hands.

But, if we thinke *His Example* above our Reach, (though He seemes to tell us otherwise) look but upon meer *Animals*, yea *Inanimate Creatures*, and, they will tell you, they Deny themselves for the *Universe*; then shall not we much more for God? Certainly, we should, and so much the rather, by how much God ha's endu'd us with *Reason above them*, which tells us, we were made for Him, not for our Selves. The *Chymists* doe not so truely affirme, that *Nature intended Gold* in the compofure of all *Metalls*, as the *Scripture* tells us, *God intended His Glory* in the *Creation of all things*; And yet they, presuming upon that, venture to decoit their whole *Substance* many times to finde out the *Semen auri* or *Philosophers Stone*: And shall not we decoit our sinfull Being to finde our God in *Jesus Christ*? we have infinite more *Reason* for it. For they cannot promise to themselves so great a *Multiplication* of their *Wealth* upon that *Invention* of theirs, were it feisable, as wee may promise our selves the *Advancement* of our Being by our *Conjunction* with God upon our *Self-denyall*, the truer *Art of Multiplication*. If you consult with an *Aritbmetician*, he will tell you, that an *Unit* multiply'd by an *Unit*, is but an *Unit* still, it gets nothing by the hand: Now our *Metaphysicks* truely tell us, *Every thing is an Unit*; and our *Physicks* and *Scripture* tell us, *Every thing is made to be multiply'd*, that is, *advanc't to some further end*, then it selfe: He therefore that shall seek that end by a *Multiplication* or *Seeking* of himselfe shall get nothing by it. But he that, *confessing* God onely to be that *Monas* or *Unit*, (as He is) shall quit his *Unity*, and reduce himselfe to a *Cyphar*, he, being added to that *Onely Unit*, shall become a most *Perfect Number*, and be Multiply'd 10, yea, (which is the *superabundant* *ὑπερβόλαια*<sup>b</sup> of the *Gospel*) 100<sup>a</sup> for one.

<sup>a</sup> Mark 10. 30.

<sup>b</sup> Rom. 5. 20.

Take heed then, you neither act nor speake with that slothfull *Servant* that, in stead of *Multiplying*, wrapt up his *Pound*, that is, himselfe, in a greazie *Napkin*, and buried himselfe in the *Earth* all the time of his *Life*, the onely time of our *Improvement* and Ne-

gotia-

gotiation. Take heed you speake not as he did, who call'd his Master an Austere man, for reaping that which he never sow'd. A most injurious Slander; his owne words plainly witnessed as much; Here, Sir, saies he, is your Pound againe: Why then a Pound he had by confession, therefore so much, at least, was sowne. Well, and what did his Master expect to reap from him? 'twas but his owne with Usury; must he then be voic't an Austere man for this? I wonder, what lesse could he look for? will any Dealer trade for lesse then common Interest? any Farmer sow for lesse then a competent encrease? If they doe, they should be losers by the hand, and so should his Master have been. Then take heed, I say, you blasphem not God in your hearts, for requiring Self-denyall of you. But above all take heed, you act not with that Servant, you bury not your precious Soule, wrapt up in your greazie Flesh, in the Bowels of this Earthly World; for, as he so, you will gain nothing by it; No Improvement, no Multiplication can come of such Beastly sloath: No, but like him you will be losers, even Bankrupted, by the Meanes. He lost his Pound first, so shall you your Parts, your Naturall, yea and Spirituall Endowments. Then he lost his Person, being cast into utter darknesse, that is, into such a Condition as is farre worse then nothing. For Nothing is but a Negation: but Darknesse, wee know, is a Privation, that is, the Losse of a Habit: If then it be farre better, as it is, never to have had a Blessing, then having had, to lose it, then farre better it is, never to have partaken of God, *Math. 26. 24.* who is Light, then partaking of Him to bee cast into utter *1 John 1. 5.* darknesse.

Yet such shall be thy Condemnation, whosoever thou art, that art a Theevish, Trayterous, Idolatrous Lover of thy Selfe: 'Tis certaine, God must not be a loser, whatsoever come of it: His Will must be done, His Glory must be shewne, *vel à nobis, vel de nobis*; either of us, or upon us. If then we would judge our selves, that is, *1 Cor. 11. 31.* by the Denyall of our selves confesse God to be *יהוה* the onely *אלוהים* or Selfe-Beer of the world, we should not be Judged of the Lord, not deprived of that Fountain of all Being; But, not Judging our selves at all, that is, seeking our owne things, and not the things of God, by endeavouring to establish our Self-being, and so denying it to be God's Prerogative, He condemnes us with the world, that is,



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 the time of his *Life*, the onely time of our *Improvement* and Ne-

negotiation. Take heed you speake not as he did, who call'd his Master an Austere man, for reaping that which he never sow'd. A most injurious Slander; his owne words plainly witnessed as much; Here, Sir, saies he, is your Pound againe: Why then a Pound he had by confession, therefore so much, at least, was sowne. Well, and what did his Master expect to reap from him? 'twas but his owne with Usury; must he then be voic't an Austere man for this? I wonder, what lesse could he look for? will any Dealer trade for lesse then common Interest? any Farmer sow for lesse then a competent encrease? If they doe, they should be losers by the hand, and so should his Master have been. Then take heed, I say, you blasphem not God in your hearts, for requiring Self-denyall of you. But above all take heed, you act not with that Servant, you bury not your precious Soule, wrapt up in your greazie Flesh, in the Bowels of this Earthly World; for, as he so, you will gain nothing by it; No Improvement, no Multiplication can come of such Beastly sloath: No, but like him you will be losers, even Bankrupted, by the Meanes. He lost his Pound first, so shall you your Parts, your Naturall, yea and Spirituall Endowments. Then he lost his Person, being cast into utter darknesse, that is, into such a Condition as is farre worse then nothing. For Nothing is but a Negation: but Darknesse, wee know, is a Privation, that is, the Losse of a Habit: If then it be farre better, as it is, never to have had a Blessing, then having had, to lose it, then farre better it is, never to have partaken of God, Marth. 26. 24. who is Light, then partaking of Him to bee cast into utter darknesse. 1 John 1. 5.

Yet such shall be thy Condemnation, whosoever thou art, that art a Theevish, Trayterous, Idolatrous Lover of thy Selfe: 'Tis certaine, God must not be a loser, whatsoever come of it: His Will must be done, His Glory must be shewne, *vel à nobis, vel de nobis*; either of us, or upon us. If then we would judge our selves, that is, by the Denyall of our selves confesse God to be *הוה* the onely *אֱלֹהִים* or Selfe-Beer of the world, we should not be Judged of the Lord, not deprived of that Fountain of all Being; But, not Judging our selves at all, that is, seeking our owne things, and not the things of God, by endeavouring to establish our Self-being, and so denying it to be God's Prerogative, He condemnes us with the world, that is,

is, banishes us from his Gracious Presence, so manifesting Himself to be the only Selfe-Bearer of the world, but our selves, now by our own Default, to become more *Vile* then Nothing.

So then, we see, God is no loser in His Glory, if we shall seek our selves; and as certain it is, we shall be no losers in our Happiness, if we Deny our selves; because wee have to doe with Him, who is the Lord God of Recompence<sup>a</sup>; One that will not suffer us to lose any thing, we lay out for His sake, not so much as a Cup of cold water<sup>b</sup>. For though, when we have done our best, we have done no more then was our Duty<sup>c</sup>; yet, will God reward that Duty now; He deales with us, not upon terms of strict Justice, but of Grace and favour. Dost thou then quit thy Prayse, by Praying, Fasting, and Almes-giving in Private? God will one day commend thee openly. Dost thou quit thine Honour by Humility? God will one day exalt thee. Dost thou then quit thy strength by Patience? God will one day Revenge thee. Dost thou quit thy Wisdome by Simplicity? God will one day manifest that to be the only Wisdome. I might be infinite in all Particulars.

Verse 25.

Let us heare the Conclusion of the whole matter; It is no more but what our Saviour tells us in the verse behind our Text, almost in so many words: He that seekes himselfe, shall indeed finde himselfe, but to his owne Destruction; But he that Denyes himselfe, shall indeed be rid of himselfe, but to his owne salvation. Then what profit will it be to thee to *gaine thy selfe*, yea the whole world, if thou must lose thine own soule? What Recompence canst thou give for it? the whole World will not be sufficient, nor any thing in the World, but Him that overcame the World for thee. If it be grievous to Deny thy selfe, what will it be, to be Deny'd of Christ, when He shall say, I know you not? If thou canst not finde in thine heart to say, Depart from me Iniquity; how shalt thou finde in thine heart to heare (that Thunder-clap) Depart from Me ye workers of Iniquity? If thou art not able to abide with this consuming fire, how wilt thou be able to Dwell with everlasting Burnings?

Luke 12. 9.

Math. 7. 23.

Esay 33. 14.

It may be now, on the contrary, there will be found, to whom this duty of Self-denyall is so farr from being grievous, they are sorry, they have not now (as those in the Primitive times had) occasion to expresse it fully. They could willingly resist



refist, that is, patiently yeeld themselves, though it were to bloud, were it ( as those Martyrs did ) for the Cause of Christ: But to suffer for the Circumstantialls onely, not the Substantialls of Religion; yea to suffer for those Morall Duties, which a Hea-then man would suffer for, this, they esteeme not worth the while, not worth the Denying of their Estates, Honours, Ease, at least their Lives; and therefore they easily perswade themselves, they are not hereunto obliged, or, if they be, to neglect such Duties is but a Peccadillo, a small sinne, they can cry God mercy for it; and so gilding the Pill o're a little, they swallow it downe smoothly, without any Remorse at all.

Hence it is that others, to get the Reputation to themselves of ( no lesse then ) Martyrs for the Truth, strongly flatter themselves, they suffer for Christ, that they doe; when yet, even in their owne pretence, it is but for His Garment, but in the judgement of Humbler Men, is not for that neither, but their owne Wills, then which nothing can be more contrary to Christ, or Suffering for Him, and therefore to Self-denyall.

But to the first, I ans. That even in this it appears, they are not Self-denied men, that they take upon them to prescribe to God Almighty: As if he knew not, by calling them to what Sufferings, they should glorifie Him, and benefit themselves most. For in true Self-denyall we ever part with our own Election, our own Will, and submit it to anothers: Now this he cannot do, that will beare no other Crosse, but what is of his owne choosing.

But then especially does this Election fight with our Self-denyall, when it pitches upon such Crosses onely, as are more Glorious, such as were those of the Primitive Martyrs; For in such Sufferings we seek our owne Things, not the Things of God, wee seek our owne Repute, our owne Reward: not our owne Abjection, Vilenesse, Contempt, and Nothing. But this, in some degree, must be done in the true Denyall of our Selves: and this, we must know, may be done as well, if not better, by Suffering for small as greater matters. For the lesse Motive our Sufferings have from without themselves, 'tis a signe, they have the more from within, that they proceed meerly from a Conscience of our owne Duty and Abjection. But now, the Meaner  
I that

that is we suffer for, if we suffer for it with equall Patience, as for a Greater matter, the lesse is our Motive from without, and and so must argue the greater Conscience of Duty from within, which is so farre from disparaging, it sets a Price upon our Self-denial. Again, what we shall suffer for, when and where, is not in our Election, but in God's Providence calling us, thereunto: So is not our Willingnesse and Cheerfulnesse in suffering, for that, by the Grace of God is; this therefore is to be reckoned to our Praise, that rather to our Recompence.

Now it pleas'd the All-wise God to call the Primitive Christians to be Witnesses to His more Fundamentall Truths: that being done abundantly, it pleases Him now to call Us to be Witnesses to His Truthes of inferiour Nature. What then? shall we despise these Meener ones, as not worth our Suffering for? let us take heed of that; None of them but are God's: None but in the Sequell are of infinite concernment: None but are more worth then all we are or have, yea then the whole World it selfe: None, but which in suffering for, we suffer for Christ Himself, who calls Himselfe the Truth. If, then we suffer for Christ in suffering for His Meaneest Truth, we ought to be so far from excusing our selves, or declining such suffering, as which were Interpretatively to Deny Christ, that we ought rather to comfort our selves in this behalfe; that we are thought worthy any wayes to suffer for Him.

John. 14..6

But much better it is wholly to wave the Cause of our Sufferings, leaving that to God's Providence, and, reflecting upon our Selves, look to the Quality of our suffering, take thought, not how great but, how good Sufferers we are, with what Willingnesse, what Love of God and Resignation of our Selves we suffer. For thus wee may equalize, if not out-goe those Primitive Christians. If they suffer'd for more weighty matters, we may suffer with more obedient Affections; if their Sufferings were more Glorious, ours may be more Vertuous; If they suffered for the justifying of our Faith, why may not we be call'd to suffer for the justifying of Suffering it selfe, of the Scandal of the Crosse, of the Necessity of Self-Denial? For my part, I judge we are. Our Sufferings therefore seeme the more Arduous and Difficult of the two, by how much more difficult

difficult it is to contest with *Ignominy* then with *Error*, to renounce our owne *Wills*, then our owne *Understandings*.

But here, it may be, some will say, It cannot be deny'd though, but that the *Sufferings* of *Christians* now are farre inferior to those of the *Primitive Martyrs*, which were most *horrid*. I cannot tell, whether that also may be allow'd or no. For so it may be, that one may *Deny himselfe much* by suffering in a *small matter*, and on the contrary may *Deny himselfe but little* by suffering in a *greater*; for all goes as the *Mind* is & sets a *price* on that we suffer in. Our *Self-denyal* receives its *value* from our *Interest* in things; Now our *Interest* lyes in things, not ever according to their *Worth* but, most-what according to our *Apprehension* & *Love* of them, which, by reason of our *Blindnesse* since our *Fall*, is seldome proportioned to the *just Worth* of any thing. Hence it comes to passe that, as the *Schools* tell us, we often *stampe* a *high price* on those things *amore intensivo*, by our *affectionate love*, which *amore appreciatio*, by a *discreet judicious Love*, we should esteem of *little* or *no value*: A *Childe* will not part with his *Babe* for his *Dinner*, not because it is *more worth* but, because he ha's not the *Discretion* to judge aright of either: So a man may *preferre* his owne *Will*, his owne *Glory*, before his *Estate*, yea and his *Life* too, as may easily be gather'd from the *Apostle*, 1 *Cor.* 13. 3. not because they are *more worth* but, because he is so mad to judge so. Now if this be so, as it is most *plaine*, then are we not to judge of mens *Self-denyal* by the *Outward face* of their *Sufferings*, but by that *Private Interest*, which by their *Affections* they have in the things they suffer in. For by reason of this it is, that a man may *suffer more*, that is, with more *Resignation* of himselfe, by the *losse* of a *commodious Utensill*, by a *Framp* from a *Great Personage*, or an open *Disgrace*, then by *empaling*, or any *Death* of *greater torture*.

Then why should any man judge e're the *meanlier* of his *Self-denyal*, because he suffers not either for or in so *great matters* as others heretofore have done? Let him look onely to himselfe, that, through *Pride of heart*, he does not rise up against that *Crosse*, which it pleases God to lay upon him. Let him freely *resigne up* the *Triall* of himselfe to God, who knowes well enough how to *deale* with him and *sift* him out. If it pleases



God to prove him by that which is a Toy in it selfe, though such an one as to which he is much affected, (for so usually God deals with us at first) let him accept of the Crosse, embrace and welcome it, God, who is well skill'd in the rule of Proportions, takes our Patience equally, at our hands, as if our Crosse were greater. He layes not Afflictions upon us, thereby Envyng us His Blessings; No, He would have us enjoy them still, could we but get the Art, to use them, as though we us'd them not. If we can (or rather will) not, then He, in very Faithfulnesse, weanes us of them, to make us look after those that are greater, but more Spirituall. Finally, let him consider, that the least Crosse he suffers under is farre above what he is able to beare, were he left unto himselfe<sup>a</sup>; that by the Grace of God he is what he is<sup>b</sup>; that God workes in him both the Will to suffer, and the Performance, and that of His good will<sup>c</sup>, but not against his own: That our Part onely is purely to Deny our owne Will and Resigne up our Selves to Him, which yet we cannot doe of our Selves, as of our Selves, that is, we cannot doe without Him.

Now, in the last place: If any tender Conscience be discourag'd, that he findes the Reliques of Self-love struggle in him, let him comfort himselfe in this, that the Raigning power of it is subdu'd, as for the taking away of the Remaining power, it is not to be expected in this life. Is he sure, that same Regulus, we spake of, is destroy'd, his old Habit resisted, his old Haun broken off, that he ha's runne counter to the broad road, of the Epidemicall Vices of the Times? If it be so, then ha's he whereof to rejoyce. As for the Dead Body of that Regulus it must hang up till the Evening, till our Death: but when our Sun sets, that shall bee taken downe. Meane time, 'tis enough he is Dead and Mortifi'd, that the Canaanites which are left are Inferiour and not considerable to the Israelites, that the Flesh is kept under by the Spirit, the love of our Selves, by the Love of God. What sayes St. Paul? he sayes not, we should be wholly free from all commerce with evill, because then we must be out of the World, but that we should not consent to it. And therefore, he sayes, *and is ever*, even the very Saints themselves groan in themselves, looking for the Adoption, the Redemption, that is, the Glorification, of their Bodies; to wit, then when their Mortall Bodies shall

Psal. 119. 75

<sup>a</sup> John 15. 5.

<sup>b</sup> 1 Cor. 15. 10.

<sup>c</sup> Phil. 2. 13.

2 Cor. 3. 5.

Before Pag. 60.

Josh. 10. 27.

1 Cor. 5. 10.

Rom. 8. 23.

Phil. 3. 21.

shall be swallowed up of Immortality, and made like to the Glorious Body of the Sonne of God; the last, and greatest of Miracles.

This is certaine; so long as we are in the Body, this vile, vain Body of ours will be as Thornes in our eyes, and Goads in our sides, Josh. 23. 13. that is, we shall be tempted of it. But then, we must know, it 2 Cor. 12. 7. is not evill to be tempted, but to be overcome of a Temptation; Yea, our Temptation, if resisted, will redound to our advantage and God's Glory, which is perfected in our weaknesse. Ibid. Verse 9. Meane time, we had need of Patience, to runne the Race that Heb. 10. 36. is set before us, that so we faint not and draw backe. And, though we see totum mundum jacere in Maligno, as St. John said 1 Joh. 5. 19. of his time; and we may more justly of ours, yet are we bidden by our Saviour, even in the midst of Tempests and Calamities, to lift up our Heads because then our Redemption drawes Luke 21. 28. nighest.

And so wee see indeed oft-times it comes to passe, that God drawes the greatest good out of the Extremity of evill, the 2 Cor. 4. 6. most Glorious Light out of the thickest Darknesse. So cum duplicabantur lateres venit Moses, when the Israelites taske was doubled Moses came: when the Government was taken from Judah, Shiloh came: And so we may assuredly expect, after all these Tempests and Garboyles are blowne over, a greater calme of Peace and Piety then ever. Such a thing ha's been foretold long since by the Prophets, but never was yet; never was lesse then now, now that Self-love playes the Tyrant in the shape of Self-deniall, and therefore yet we may expect it. This is certaine; Christ 1 Cor. 15. 25. must lay all His Enemies at his Feet, the greatest of which is Self-love, and the last, its Wages, Death; these must be subdued under Him. And when, thinke we, should this more likely be effected, then when Christ shall come the Second time, not in Humility but, in Glory; when the Church shall triumph Victoriously Heb. 9. 28. over all her Enemies? In the meane while, that it be not now brought to passe, let us not be in fault; and therefore let every one in particular reforme and Deny Himselfe: this will be a good forwarding of the Generall. Which though, no question, wee shall faile of in this deplor'd, Self-flattering Tir. 2. 13. Age wee live in, yet, this wee may bee assur'd of, to our comfort

## OF SELF-DENYALL.

comfort, *liberabimus animas nostras*, we shall free and save our  
 soules. Which He grant unto us, Who by Denying Him-  
 selfe most perfectly hath left us an Example, that we should follow in  
 His steps. To whom be given all Honour, Glory, and Praise both  
 now and ever. Amen.

## Postscript.

I Should have proceeded to raise two Consecratories from this  
 Doctrine: One whereof is, That Adversity is a safer Condition  
 for a Christian man, then Prosperity: Answerably whereunto,  
 our Saviour bids us take up our Crosse. The Other is like unto it:  
 That Subjection and Obedience is a farre safer Condition for a Chri-  
 stian man, then Sovereignty and command; Answerably where-  
 unto, our Saviour bids us, Follow Him. But this Adventure  
 must wait another Tide.

## FINIS.

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JOHN DOWNAME.

## Corrigenda.

PAGE 8. line 17. for *179* r. *179*. p. 10. l. 23. for, *is not*, r. *is*  
*it not*. p. 27. l. 1. for, *He bids*, r. *He bids us*. lb. l. 38. place this  
 figure II. in the Marg. p. 30. l. 1. for, *also that*, r. *also of that*. p. 34.  
 l. 29. for, *Precept*, r. *precepts*. p. 36. l. 29. blot out the semicol. after  
 Him, and place it after God's. p. 43. refer the 2<sup>d</sup>. quot. in the Marg.  
 to l. 24. the 3<sup>d</sup>. to l. 26. p. 64. l. 7. recompence, r. *recompences*.



